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SEMI-CENTENNIAL

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH A

FULL REPORT OF THE ADDRESSES,

THE

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE,

AND

THE TREASURER'S STATEMENT FOR THE YEAR ENDING APRIL 30, 1875.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION.
1875.

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SEMI-CENTENNIAL

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE FIFTIETH ANNIVERSARY of the American Unitarian Association was celebrated at the Music Hall in Boston, on Tuesday, May 25. The Hall was tastefully and beautifully decorated with flowers and plants, and was very well filled by an attentive and evidently deeply interested audience.

Hon. JOHN WELLS, the President of the Association, presided, and called the meeting to order at 9½ o'clock.

The exercises were opened by singing, to the tune of "Peterborough," the hymn written for the Semi-Centennial of the Church of the Messiah, New York, by WILLIAM CULLEN BRYANT.

Prayer was then offered by Rev. JOHN H. MORISON, D.D., of Milton.

The order of business, as prepared by a committee appointed for that purpose, was then read by the Secretary, which was adopted.

Hon. FREDERIC W. LINCOLN, from the nominating committee, reported a list of officers for the Association for the ensuing year, who were subsequently declared elected.

Mr. LINCOLN moved that a committee of three be appointed by the Chair to receive, assort, and count the ballots, and that the polls remain open for voting until one o'clock.

This motion was adopted, and the Chair announced as the committee, BENJAMIN H. GREEN, of Boston, Rev. EDWARD J. GALVIN, of Brighton, and GEORGE H. ELLIS, of Boston.

The report of the Treasurer was then read and accepted.

Rev. RUSH R. SHIPPEN, the Secretary, then read the following report of the Executive Committee, in part, stating that the entire report would be printed and distributed to the members: —

REPORT OF THE EXECUTIVE COMMITTEE.

We celebrate this day the Fiftieth Anniversary of the American Unitarian Association, — a jubilee of gracious memories and inspiring hopes.

The Association was originally founded "to diffuse the knowledge and promote the interests of pure Christianity." That purpose remains unchanged; around it we rally to-day.

To date the beginning of the Unitarian movement would carry us back to Abraham. To chronicle its progress would be to rewrite the history of religion, brightening toward the perfect day. To express its idea would be to republish the Sermon on the Mount, the life and word of Jesus, and the purest heart-faith of humanity in every age.

To our fathers, Unitarianism was pure Christianity, as taught by Jesus and his apostles. It was the faith of the primitive Church, from which the Trinitarian code was the heresy and secession of speculative philosophy. It was the faith once delivered to the saints, — the faith really held at the heart of the saints who have been at the front of the best progress down through the centuries.

To our fathers, Unitarianism meant no innovation against genuine Christianity, but the endeavor to break the bondage of church tyranny and middle age dogmas, and with reverent freedom and faith to restore and publish anew the original gospel in its pure simplicity. With the advance of intelligence and liberty during the last century, both in the Old World and New, the Unitarian movement has been coming more conspicuously to the front. Before the Revolution there was Unitarianism in the pulpits and pews of New England. While Priestley, Lindsey, Belsham, and others wrought in England, popular education, activities of free thought, Puritanism, and Congregationalism especially favored it here. Before the Revolution, many lawyers, physicians, tradesmen, farmers, were Unitarians, according to the testimony of the elder Adams; and not the laity only, but many of the clergy of Boston and vicinity, prominent among whom was Mayhew of the West Church. In 1768, the famous Hopkins prepared a sermon especially for the need of Boston ministers, whom he deemed heretical.

At about the close of the Revolution, the King's Chapel Society, under the lead of their young minister, James Freeman, settled in

1783, modified their prayer-book, so as to omit the doctrine of the Trinity, and thus became the first distinctively Unitarian Church in America. As the years passed, the old Calvinism was giving way to liberal sentiment; often imperceptibly, sometimes with storm and struggle, as winter turns to summer. From 1815 to 1825, controversy grew hot; lines of theological antagonism were drawn; churches and men took sides. Old Congregational churches were divided; and as the majority voted, their name, history, prestige, and strength were carried to Trinitarian or Unitarian ranks. So stand the first churches in Plymouth, Salem, Boston, and many other towns, maintaining their ancient congregational liberty and usages, yet Unitarian in faith and fellowship. Meanwhile, new churches were planted in Charleston, Washington, Philadelphia, and New York.

During this eventful decade, Channing, born in 1780, settled over Federal Street Church in 1803, then in the prime of manhood, with early ripeness of spiritual fruitage, became, by eloquence of tongue and pen, the popular leader of the Unitarian movement. At the ordination of Jared Sparks in 1819, as minister of the church in Baltimore, his discourse expounding Unitarian Christianity made a profound sensation throughout America. Less a controversialist than practical preacher, seeking the truth of things, putting the law of love into moral and social reform, and kindling the aspiration for holiness, — free inquiry, philanthropy, and spiritual culture, were the burden of his ministry. And, in the words of his biographer, the appropriate motto of his life was Holiness, Truth, Humanity.

What, therefore, was and is Channing Unitarianism? As represented by Channing, the Unitarian movement bears a twofold phase.

1st. An affirmation of faith. The whole theological conception of God as Trinity, the Father a despot, man totally depraved, this life a mere probation, the next life an inheritance of doom, and Jesus a sacrificial substitute for the penalties of sin, offered to relieve the Deity from a dilemma in the administration of the universe, — was swept away with protest as a dogmatic accretion on the gospel. In its stead was affirmed a larger faith in the one good God, the living, loving Father of all souls; in man his child, liable to fall, but capable of standing erect and ascending divinest summits; in this life as a real part and beginning of the life eternal; in the life to come and its fresh opportunities and in-

destructible hopes; in Jesus as beloved son of God and brother of mankind, the embodiment and representative of that divine life, whose principles, laws, and truths, like the axioms of mathematics, run their lines through the universe and are eternal.

2d. The Unitarian movement, as represented by Channing, is also an embodiment of principles, independent of special theologic belief, and larger than any sect, — principles of freedom, progress, truth seeking, brotherly fellowship, practical righteousness, which pledge church and soul to study and practice of Christianity, and, whether Unitarian or Trinitarian in opinion, constitute one a liberal Christian.

The Unitarian leaders were willing, in the large fellowship and free faith of Congregationalism, to maintain the unity of the church unbroken. They would have borne their testimony to truth as they saw it, urging all others freely to do the same, and would have preached practical Christianity, as if the doctrine of the Trinity had never been heard of. The necessity of separation was enforced by the Trinitarian side, withdrawing fellowship, pushing controverted opinions as tests, and making charges that rendered it impossible to stay. After the break had come, it was with no desire to repeat old bigotries, or to build a new sect: it was to do their own part in the vineyard that the American Unitarian Association was formed. To do this or to do nothing was their only alternative.

Others will to-day pay fitting tribute to the memory of the fathers. As we tenderly mention their names, and recall their virtues and worth, may their devoted self-sacrifice inspire our hearts to like fidelity. Conspicuous among them, as the eager, zealous young spirits who were the active organizers of the Association, were Ware, Walker, Barrett, and Gannett. From the early record we here reprint the account of its origin.

"A proposal to form a Society embracing the objects of the American Unitarian Association was brought before the Berry Street Conference on the morning of May 25, 1825, when an anonymous communication suggesting such a measure was read by the scribe. The Conference did not think proper to take any order on the subject, but notice was given that a meeting of gentlemen would be held for its consideration in the vestry, at four o'clock, P.M.

"A meeting was accordingly held in the Berry Street vestry at four o'clock, P.M. Rev. Henry Ware, D.D., of Cambridge, was

chosen moderator. After some discussion, it was voted that it is expedient to form a new society, to be called the American Unitarian Association. Voted, that a committee of three be appointed to carry the preceding vote into effect. Rev. James Walker, Lewis Tappan, Esq., and Rev. E. S. Gannett were appointed this committee. Adjourned to ten o'clock, A.M., of the next day."

At the adjourned meeting, held in Berry Street vestry next day, Dr. Ware not being present, Rev. Nathaniel Thayer, D.D., of Lancaster, was chosen moderator. The Committee reported a form of constitution, containing eight articles, to which a ninth was added: 1st, declaring the name to be The American Unitarian Association; 2d, its objects to be to diffuse the knowledge and promote the interests of pure Christianity throughout our country; 3d, inviting Unitarian Christians throughout the United States to unite and co-operate; 4th, fixing the pecuniary terms of membership at an annual subscription of $1 per year, or a single payment of $30 for life; 5th, appointing as officers a president, fifteen vice-presidents, a secretary, a treasurer, and three directors; 6th, the last five officers to meet once a month for the active management of the funds and work; 7th, an annual meeting, for election of officers, and other business provided for; 8th, provision for filling vacancies on the Board; 9th, provision for amendments to the constitution.

Rev. Dr. Ware, Rev. James Walker, Ichabod Tucker, Esq., and Rev. Henry Ware, Jr., as nominating committee, proposed as officers a list of gentlemen, who were unanimously chosen.

Thus was organized the Association, — seeking no sectarian upbuilding or propagandism, but proclaiming principles that would destroy sect and sectarianism. It began its career amid the doubt and distrust of many on whom its leaders counted as friends. There was no question of its good purpose. But its very liberality rendered its task difficult. It was to rally the widely scattered and unknown forces of liberal Christianity, without rallying cry of partisan appeal. Its problem was to create union in the service of freedom. But the dread of sectarian tendency caused many earnest friends of the Unitarian faith and the liberal principle to regard the Association with lukewarmness and apathy.

Channing, elected first president, declined the office; and, elected a second time after ten years, again declined it, and wrote from Newport to his young colleague, Gannett: "I was a little disappointed to learn that the Unitarian Association is to commence

its operations immediately." His feeble health requiring a colleague, caused him to shrink from all superfluous burdens. With little fitness for executive administration, his genius wrought best in the ideal realm. Yet he lacked not sympathy with its principles or purpose. Some of its earliest and chief tracts were his own. At some of the early meetings he spoke in its behalf. At the fourth annual meeting, in Federal Street Church, in 1829, we hear him as a leading speaker, saying: "A voice has gone from this city to distant parts of the country, assuring them that Unitarianism must and shall be put down; that men of property are ready to sacrifice to this object; and that distant parts must, in some way or other, lend a helping hand." Standing at the foot of the east stairway of the pulpit of the old Federal Street Church, in presence of a crowded assembly, he describes the "coalition," or, as he again terms it, the "conspiracy," "working by joint clamor, joint wealth, joint appeals, to the passions of the ignorant, and by exciting the odium of prejudice." With one hand resting on the baluster, and the other raised in emphatic gesture, his countenance kindling and his eye flashing, his voice rings out the prophecy which time fulfils, — "In this way Unitarianism must not and shall not be put down."

Representing the Unitarian movement, Channing also somewhat represented that distrust of associated action which has shorn liberal Christianity of its possible strength, and postponed to a later day the solution of the problem of union in the service of freedom. And now that Channing is in his grave, a good Providence, that works better things than the wisest plan, has ordered it that this same Association celebrates its Semi-Centennial by publishing his word anew, and, more than any other human instrumentality, is sending to all mankind Channing's own noble word for freedom, progress, truth, and righteousness.

The organization has from the first continued substantially the same, with occasional slight experiments of change, under the delusion that only the machinery needed mending, instead of needing larger resources to carry it. Fifteen vice-presidents were chosen, not for active service, but to borrow the influence of honored names. In 1836, it was voted to enlarge the number to a council of seventy; but this proved impracticable, and was never carried into effect.

The work of the secretary was at one time divided between two, for domestic and foreign correspondence. At one time it has

been reduced to an office agency; at another, enlarged to that of an active missionary.

In 1847, the Association was incorporated by the legislature, and recognized by the law of the State, as a body capable of holding and administering trusts.

During the first ten years Rev. Dr. Bancroft was president; since which time this office has been held in succession by Rev. Dr. Nichols of Portland, Judge Story, Rev. Dr. Dewey, Rev. Dr. Gannett, Rev. Dr. Hall of Providence, Rev. Dr. Lothrop, Rev. Dr. Hedge, Rev. Dr. Stebbins, Rev. Dr. Palfrey, Hon. Henry Chapin of Worcester, and Hon. John Wells of Boston. Ezra S. Gannett, then recently settled as colleague of Channing, and full of zeal for the faith, was, perhaps of all others, most earnest in the founding of the Association. He prepared its constitution, putting his whole soul into the work; was secretary for five years, afterward upon the executive committee, and still later its president; and, while life lasted, the Association's devoted and never-failing friend. Successive secretaries have been, besides Henry Ware and John G. Palfrey, for a short time assistant secretaries for foreign correspondence, Alexander Young, Samuel Barrett, Jason Whitman, Charles Briggs, Frederic W. Holland, Calvin Lincoln, Henry A. Miles, James Freeman Clarke, George W. Fox, Rufus P. Stebbins, Charles Lowe, and R. R. Shippen; also, temporarily as assistant secretaries for the West, Carlton A. Staples, Charles H. Brigham, and S. S. Hunting.

Beginning with Dr. Bancroft as president, and Judge Story as first on the list of vice-presidents, composed of fifteen of our most distinguished laymen, and with James Walker, Henry Ware, Jr., and Lewis Tappan as first executive committee, the Board has through the half century held the most honored and trusted names among our laymen and ministers. There was little change through the first decade. It does not seem to have been lack of confidence in the men, but only because liberal Christians had not learned to work together for their faith and principles, that from the first the Association has wielded but a small fraction of the contributions so lavishly poured out by the Unitarian people in a multitude of enterprises for education, philanthropy, and religion.

The first annual meeting, held at Boylston Hall, was thinly attended. During the first year the receipts were not quite $1,300; and only nine names were on the list of life-members. In Boston, only sixty-five persons offered the annual subscription; and of

these, forty-three were from one church. During the first ten years the receipts were small, irregular, and from a limited circle; and though then including the Tuckerman ministry at large, the annual income never reached $4,000. In the first forty years, the highest receipt in any year was in 1846, about $13,000.

The early scale of operations is hinted by an expenditure for purchase of a trunk for the Treasurer, for his blank-books and receipts, which seems to have been its only local habitation; the germ whence came our present more ample, though still inadequate, home. The charge to profit and loss in the first year's accounts of a $3 counterfeit bill, hints that the popular currency and conscience had defects then as now.

The Association's first twenty-five years of history and enterprise are so fully portrayed in the Twenty-fifth Annual Report by the graphic pen of its secretary, F. W. Holland, that a minute repetition of the same details now seems unnecessary.

From the first the missionary work has been divided between the twofold instrumentalities of living voice and printed page; each of which has its own peculiar advantages and limitations. The first tract published by the Association was by Rev. Henry Ware, Jr., "On the Faith once delivered to the Saints." Others soon followed. In 1828 they began to be stereotyped. In ten years over one hundred had been issued. For twenty-five years they were continued almost monthly, to the number of 298. In the series is found a rich treasury of theological scholarship and devout sentiment, contributed by a long list of our ablest writers, living and dead. Many volumes also have been published, which have furnished a rich contribution to the religious literature of our time.

The first missionary employed by the Association was Rev. Warren Burton, who, in this vicinity, went about preaching and organizing auxiliary associations. Rev. Henry Ware, Jr., from a visit to Central New York, brought back hopeful reports of the Christian connection, in whose promise large hopes were indulged. Rev. Moses G. Thomas, preaching by the way, visited Indiana, where he found people surprised with the discovery that Unitarians, in their public worship, read the Bible and engage in prayer. In the report for 1830, Rev. John Pierpont gave account of a recent western tour as far as St. Louis, in which he preached probably the first Unitarian sermon heard beyond the Mississippi. Rev. Ralph Waldo Emerson was invited to become a missionary of the

Association, but declined; yet one of the earliest appropriations was for his temporary services at Northampton. Northumberland, Pa., where Rev. Mr. Kay ministered to the society gathered by Priestley, was the first society that received beneficiary aid. A vote of $50 to aid Rev. William G. Eliot in going to St. Louis has proved good seed well planted. Within the first decade new societies were started in St. Louis, Louisville, Cincinnati, Meadville, and a second in New York City.

In the Third Annual Report for 1828 mention is made of Unitarian preaching in Geneva, the home of Calvin; also of the Unitarians at Clausenberg, in Transylvania, with whom a more intimate fellowship has been established in recent years, by personal visits, and by sending them material aid. Afflicted by the recent death of their beloved and honored bishop, John Kriza, we offer them to-day the greeting of Christian sympathy. Attention was directed also to Calcutta, and correspondence established with Rev. William Adam, who had gone thither from Scotland as a Baptist missionary, and, studying the Scriptures afresh with the learned and acute Hindoo Rammohun Roy, both together had become Unitarian. A vote was passed promising $600 a year for ten years to sustain Mr. Adam as Unitarian Missionary at Calcutta, who, however, declined the invitation. In 1855, this mission was established by Rev. C. H. A. Dall, who for twenty years has worked with rare devotion and fidelity, studying the relations of Hindoo and Christian thought, and the best methods of reaching adults and children. In 1870, Miss Mary Chamberlain entered the employ of the Association as Mr. Dall's assistant, devoting herself in schools and zenanas to the elevation of Hindoo girls and women.

Conspicuous among the early enterprises of the Association was the wise and beneficent one of founding the Ministry at Large. The work of Rev. Dr. Tuckerman began Nov. 5, 1826, and continued eight years in charge of the Association, who appropriated to it more than $6,000. By the labors of this devoted apostle to the people was established that form of gratuitous ministry which has grown to its present magnitude in Boston and in the chief cities of Christendom all over the world, which to-day is one of the most beneficent and fruitful enterprises of the Christian church. High on the saintly calendar is the name of Tuckerman, whose memory and influence are a benediction and a consecration of disinterested unsectarian philanthropy.

An educated ministry has been from the first deemed one of the principal necessities for the prosperity of our cause. The Association has taken hearty interest in the Divinity School in Cambridge, whose present Hall was dedicated in August, 1825, and in the Meadville Theological School, started in 1844; and it has supplied aid to students preparing for the ministry. While the State deems it wise to sustain West Point, and thoroughly train a corps of efficient leaders in war, the Church surely should not neglect to sustain and equip the most effective leaders for her missionary work.

During the War of the Rebellion the Association was not idle; though, amid the severe burdens of the time, it could not greatly enlarge its work. While in patriotic service the Unitarian denomination was amply represented, we especially rejoice in the honorable record that no Unitarian preacher in America defended secession or slavery. Our pulpits furnished their full quota of chaplains for field and hospital. And the Sanitary Commission, one of the newest and noblest institutions in the history of war, was, in both its eastern and western departments, officered and led by presidents from two Unitarian pulpits. During the four years of the war, from May, 1861, to May, 1865, the work of secretary, usually intrusted to a minister, was conducted by a layman, George W. Fox, who, entering the Association's employ in 1855, has for the past ten years continued as assistant secretary. During the war, Rev. William G. Scandlin and others were sent to the army for special missionary service. And a series of army tracts was published, prepared principally by Rev. John F. W. Ware, inspiring courage and consolation for the field and the hospital, and applying our faith in a form so acceptable that they were eagerly sought by soldiers of all sects, and were circulated by the hundred thousand.

With the close of the war the Association shared the fresh impulse given to all forms of educational and beneficent enterprise in the new life of our country. During the closing days of the Rebellion, in December, 1864, in order to devise means for replenishing the exhausted and empty treasury, a meeting was called at Hollis Street Church. Among several propositions offered by James P. Walker was one appealing for $20,000, — a sum that seemed extravagant, since the Association had never received much beyond half that sum in a single year. Under the inspirations of the hour, as enthusiasm was kindled, it was moved by

H. P. Kidder that effort be made to raise $100,000 the next year; and, though many deemed the effort chimerical, the vote was passed, and the work was done.

At the same meeting was proposed an assembly of delegates of the churches in New York; which was accordingly held in April, 1865, with Governor Andrew in the chair. Thus was organized the National Conference, and, speedily following it, the Local Conferences, first suggested by Rev. E. H. Sears, for the sake of fostering a warmer fellowship of the churches, and most actively organized and arranged by the Association's secretary, Rev. Charles Lowe. These conferences have at once expressed and fostered a warmer fellowship and a more earnest religious spirit; and, while having no organized connection with this Association, either to control it or to be controlled by it, have effectively aided in stimulating the missionary spirit and directing the work.

Beside the inspiration furnished by our conferences, several favoring influences combined to give fresh impetus to our resources and our enterprise, — the tide of rejoicing that swept the land at the close of the war; the inflated condition of the national currency, that made money seem plenty, and gave to the contributions a high premium above their gold value; the sudden enthusiasm that impelled many societies to give on a scale they could hardly continue year by year, many giving as if for a permanent fund whose annual interest should carry the work. With the advantage of these favoring circumstances, the urgent personal appeal in many pulpits, eloquent and fervid, by the Association's president, Rev. Dr. Stebbins, carried the contribution in 1865 beyond $100,000.

With this great enlargement of resource, it seems to have been a wise investment of a small portion of it to purchase the estate on Chauncy Street, which, after the great fire of 1872 had enhanced its value, secured the present Home on Tremont Place, — an improvement on the Treasurer's trunk of fifty years ago, which only hints, we trust, the improvement which, ere many more years pass, will erect in this city, for head-quarters, a building convenient, conspicuous, and worthy of the dignity and importance of our cause. With this enlargement of resource, the Association has also been enabled, in manifold ways, devised chiefly by the consecrated wisdom of our now sainted brother, Rev. Charles Lowe, greatly to enlarge its activities in every direction; to make new and larger offers of books; to sustain or aid more missionaries; to give im-

creased assistance to churches, east and west; and to magnify the Secretary's work beyond the office agency of distributing a fund to the larger service of correspondence, preaching, and general missionary influence and activity.

In this closing year of the half century, the financial depression of the past few years has been at its severest point, with shrinkage of commercial activities and values affecting the whole community, and imposing unusually heavy burdens of charity. That our treasury should have held its own, and been able to continue the usual work without abridgment or falling into arrears, is subject of mutual congratulation. Our appeals have been responded to by ministers and churches with hearty unanimity.

The receipts for the year have been over $40,000; more societies contributing than last year, and with larger result.

In the East, we have this year sustained a missionary in Maine, one at Vineyard Haven, and, for half the year in Massachusetts, one who has started the two new societies at Holyoke and Malden. We have aided societies in Augusta and Presque Isle, Maine; in Exeter, Newport, and Milford, N. H.; in Bedford, Berlin, Carlisle, Dover, Holyoke, Hubbardston, Hyde Park, Malden, Mendon, Montague, East Marshfield, Needham, South Natick, Pepperell, Revere, Rowe, Tyngsboro', Ware, Warwick, Mass. In the Middle States we have continued the mission of Rev. Dr. Stebbins at Cornell University, Ithaca, N. Y; and have aided the societies at Northumberland, Pa., and at Wilmington, Del. In the West, we have continued the mission of Rev. C. H. Brigham at Michigan University, Ann Arbor; have aided societies at Indianapolis, Ind.; St. Paul, Wis.; Denver, Col.; Emporia and Lincoln, Neb.; Nashville, Tenn. We have assisted, for missionary service, Rev. J. L. Douthit in Illinois; Rev. J. L. Jones and Rev. G. W. Cooke in Wisconsin; and have recently sent Rev. D. N. Utter to Olympia, Washington Territory. Rev. E. H. Danforth and Rev. H. F. Bond continue as agents in the employ of the United States Government, and as missionaries in our behalf in the humane service of the Ute Indians in Colorado. We have also given beneficiary aid to students for the ministry at Cambridge and Meadville; have assisted Wilberforce University at Xenia, Ohio, in securing lectures from the professors of Antioch College; and have sent missionary aid to Unitarians in Hungary, and continued the mission of Mr. Dall and Miss Chamberlain in India. We have aided in the editorial charge of the "Unitarian Review;" have continued

to send our publications to colleges, reading-rooms, and public libraries, and to Trinitarian ministers. We have published "Channing's Complete Works" in a single volume, making offer to send it as a gift to all settled ministers and students preparing for the ministry in America. These volumes are greeted with hospitable welcome and eager demand. There are in the United States one hundred and ten theological schools, with about eight thousand five hundred students preparing for the ministry. If our resources shall enable us, in the next year, to make our offer more widely known, and to place Channing's writings in the hands of these students, and of the others who, year by year, shall take their place, the pulpits of America will, ere another decade has passed, deeply feel the influence.

By happy coincidence, without communication or preconcerted plan, this Association, and one like it in England, — the British and Foreign Unitarian Association, — were formed in the same year, on nearly the same day; and have from that time continued in unbroken brotherly co-operation. To its Jubilee, held in London last week, we have sent as delegate our brother, Rev. George W. Briggs, D.D., of Cambridge; and, at our own meeting, we shall heartily welcome as its representative Rev. Brooke Herford, of Manchester, England.

Fifty years have passed. Let us contrast that day with this. Dating from Lexington, Concord, and Bunker Hill, our nation was just closing its own first half century of existence. The fathers of our Republic had not all passed away. Two of the early Presidents, authors of the Declaration of Independence, Adams and Jefferson, were yet alive. Our Union, then composed of twenty-six States, has now doubled its area, and trebled its population. Stephenson was just inventing the first locomotive. No railway had yet been laid, where more than fifty thousand miles now run their lines. Boston was a city no larger than Worcester is now. New York was two or three days distant, and Washington a week. Buffalo and Pittsburg, Cincinnati, St. Louis, were villages on the far frontier, farther away than the Pacific shore to-day. San Francisco and Chicago were unknown. A month's voyage separated us from the Old World. Not yet had set in that immense immigration which has brought us the children of despotism in Church and State to educate, and given us new and perplexing problems of pauperism, crime, and Jesuitism. Slavery was still believed to be a temporary evil, that would die of itself if left alone.

By the struggle and debate of a whole generation, and by the mighty convulsion of civil war, slavery is now dead, and a thing of the past; yet it has left to the new generation the duty of organizing free industry, popular education, and Christian helpfulness. The agitation of reform and philanthropy during the half century, and the experiences of the war, have had their own effect on theology and preaching, educating conscience, bringing religion out of the cloister into practical life, sinking sectarian distinctions, and bringing a new fellowship of Christian work.

There are those who look to the past for the golden age of the Unitarian cause. In retracing the records of the half century, we are assured that our best day is still before, and not behind. We fail to find any day when missionary zeal was warmer, fellowship more fraternal, preaching more practical, piety more fervent, co-operation more general, or generosity more bountiful. When with morbid introspection we criticise ourselves for apathy and indifference, the speculative tendencies that start doubts and beget controversy, for the individualism that stands coldly apart and alone, we only echo and repeat the complaints of fifty years ago. This inward unrest is but the hopeful sign of an unceasing aspiration and struggle toward that better day which is surely coming.

We take fresh courage. In the guidance of the Holy Spirit, the cause of Truth and Righteousness sweeps forward. The fifty years have witnessed an immense gain in the direction in which our fathers pointed and led the way. We will not arrogantly boast what we have done. The Divine Providence has employed many agencies. The same influences which created the Association have been working in manifold ways. The old Calvinism against which Channing battled is heard only in faintest echoes today. The old theological gladiatorship has been superseded by a spirit of inquiry and mutual amity. The pulpits of all sects are abandoning effete dogmas and preaching broader fellowship, larger hospitality, practical righteousness. The Bible has been strown broadcast. Criticism, both destructive and appreciative, has been tearing away the veil that hid the face of Jesus, and showing the real substance of Christianity. Wider acquaintance of mankind has been creating fresh sympathy of all religions. Under the lead of Coleridge and others, the intuitional philosophy, the transcendental movement, has inspired a larger trust in the instincts of human nature, has been shifting the lights for fresh photographs of divine truth, sweeping away artificial and external supports of

religion, and bringing it to a more spiritual basis. The spirit of truth is all abroad; freedom is in the air. The sun has been shining, the harvest ripening, the good year of the Lord advancing.

To-day closes one half century. It opens another. May the counsels of the past only quicken our courage, and inflame our zeal. May the fathers' virtues only stimulate our own fidelity.

We have our own ample work still to do. There are sins to fight and bondage to break, superstitions to dispel, ignorance to enlighten, heathenism to Christianize. Old problems of sensuality and scepticism arise in ever new forms. New generations come forward to be trained in the divine life. The breaking of old creeds, the questionings of new science, only open fresh opportunities and summon to new duties. Multitudes are groping for light, needing not the negations of criticism, but the inspiration of a better faith. We must not yet sit still in idleness. The Lord calls to-day as to the Israelites of old, "Go forward!"

As we close the old record, and go forward to new duties, let us remember that amid transient human experience some things endure. Creeds, opinions, forms pass away, but truth once discovered stands unchanged. The leaves of last summer have grown brown and turned to dust, but the old trees are blossoming to-day for another summer's fruitage. Some comets have blazed across the sky and disappeared, but the north star shines steadily as of old to guide the mariner on the deep. And though in some coming time our good sun may burn out, while our brief life lasts we shall wisely welcome its gracious light and heat. Our broad States and fifty thousand miles of railway may give us new forms of enterprise, but we still need the same old multiplication table and sterling integrity and golden rule that served our fathers. The best progress of the coming time is still to be wrought out by faithfully unfolding and applying the axioms of mathematics and the Sermon on the Mount. As with fresh consecration, with larger zeal and generosity, mutual trust and brotherly co-operation, we set our faces toward the coming time, we shall do well to move forward in that open avenue in which our fathers led and pointed the way, in which lie no obstructions or hindrances to true progress, and labor still "to promote the interests and diffuse the knowledge of pure Christianity."

RUSH R. SHIPPEN, *Secretary.*

The PRESIDENT. — As much of the report has not been read, I shall not ask you to commit yourselves by its formal acceptance, but will leave it for your more deliberate acceptance when you shall find it before you in print.

Rev. EDWARD E. HALE. — I am instructed by the Standing Committee of the body on the subject of its By-laws to propose that all propositions for amendment of the By-laws be taken from the table and referred to a Special Committee of five, with directions to report to the Association next year. I make that motion. Carried.

Rev. Mr. HALE then moved that this committee be appointed by the Chair, which was agreed to.

The PRESIDENT said he would take time to nominate the committee.

Rev. Mr. SHIPPEN moved that during the coming year the President of the Association be authorized to appoint two auditors, and to appoint a nominating committee for next year's meeting. Carried.

ADDRESS OF THE PRESIDENT.

The American Unitarian Association, having spanned the half of a century of existence and action, is now entering upon what we hope will prove another half century even more full and rich than the last in the fruits of liberal Christian faith and spiritual progress.

At this point we may well take some observation of our position, with reference to our bearings for the future. Although we have drifted somewhat with the tides in the great sea of human life and experience, I think our observation, whether directed prospectively or retrospectively, will satisfy us that we have no occasion to take any new departure, or to recast the voyage upon which we have entered. We have not sought to build up a denomination or sect, strong in the concentration of its power and the extent of its influence over the religious expressions and action of its adherents. We are not disappointed, therefore, that the numbers who formally enroll themselves with us are not greater; nor that the constituent members of our body are held together by bonds so slightly affecting their individual action.

We have not attempted any exposition of the Divine plan of salvation; nor to formulate any statement of belief, whose acceptance shall be the token of a religious life entitled to recognition and sympathy. As a denomination, we have no categorical

answer to the oft-repeated question, "What do Unitarians believe?" Two terms alone, inseparable from our identity, define our place in the universe of thought. One generic, "Christian;" the other specific, "Unitarian."

This Association was organized to vindicate the right to the Christian name of all who are willing to take the spirit of Christ and his moral teachings as the guide to their own lives.

The term *Unitarian* was *accepted* as best indicating the line of demarcation that was then drawn. It was not adopted as an essential or exclusive dogma of belief.

The movement which formed this Association was not one of separation. The separation had been already made, by the refusal of those who clung to the old forms and dogmas to concede the Christian name and Christian fellowship to those of their former brethren whose minds had embraced conceptions of Christ and the divine character so unlike what they themselves deemed essential to that system which they called Christianity.

Whatever else of the objects the founders of this Association set before themselves may have failed of accomplishment, this right to the Christian name, among Christians of all special names, has been nobly, honorably, and successfully vindicated.

The right of every individual to interpret for himself the spirit of Christ and the teachings of the Bible is now so widely recognized, and that idea has so far infected most other denominations of Protestant Christians, that if we had accomplished nothing else we might well be satisfied with such results. Let us not assume for the Unitarian organization too much of the credit of that, as an achievement. Perhaps none is due; it may be that the whole is but the changing phase of the mind of the Christian world in one grand universal onward movement. So much the more hope of its permanence and continued progress. It is enough for us to have stood in its fore front. It is not merely against *exclusion* of ourselves from the Christian name that the struggle has been maintained, and this measure of success won. We have been and are content with nothing short of the perfect freedom of each individual soul to interpret Christianity for itself. This, we say, is the liberty with which Christ has set us free. In it we rejoice, and would have all mankind rejoice. We refuse, therefore, to impose, or to have imposed upon us, any definition which shall *shut us in* within limits that will exclude any who seek to have the spirit of Christ for their guide.

If there are those who find themselves cramped or constrained by any such supposed limits, or have found themselves outside some wall of partition, we protest that it is themselves and not we that have fixed those limits, or set up that wall of partition, by some definition of Christianity of their own, to which we do not accede, — or at least which is not ours.

To maintain freedom of individual opinion without endangering the right to the Christian name, and without the necessity to reject the Christian name, is still our office, as it ever has been.

Neither in this nor in other directions of Christian work do we need any new declaration of our aim and purpose.

The objects for which the Association was originally formed, as set forth at the time of its organization, were these, viz. : —

1st, To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d, To produce union, sympathy, and co-operation among Liberal Christians.

3d, To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th, To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th, To adopt whatever other measures may hereafter seem expedient, — such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches.

This is our field, in which there are abundant harvests to be garnered, if we will but enter in with earnest zeal and united effort.

A portion of the following hymn, written for the occasion by Rev. CHARLES T. BROOKS, was then sung, to the tune of "Pleyel's Hymn:" —

Fifty years have gone — and now,
Here on Memory's Mount we stand;
While bright Hope, with radiant brow,
Shows afar the Promised Land.

Hope and Memory — sisters dear —
Father! from Thy throne they come:
Angel-guests to calm and cheer —
Angel-guides to Heaven, Thy home.

Memory, with reverted eyes,
Sees the West with Stars all bright:
Hope beholds the Eastern skies
Glow with new-born morning-light.

Fifty years! — With farewell beam
Sun-like souls from Earth have gone!
But in Heaven, with holier gleam,
Stars of God, they still shine on!

Guardian of our fathers! Thou
Didst console, sustain, inspire:
Breathe on us Thy Spirit now!
Wake in us the slumbering fire!

Clouds of Error still disguise
That fair Sun of truth and grace;
And from man's bewildered eyes
Hide the Father's loving face!

In the generous Gospel's name
  Souls are crushed with iron creeds;
Crowned with thorns of grief and shame,
  Lo! the Man of Sorrows bleeds!

How he yearns the living bread
  On his brethren to bestow,
Mocked with husk and stone, instead,
  Empty sound and gaudy show!

How he yearns their souls to free,
  Passion-blinded slaves of sin,
That they Heaven's near gate may see,
  Walk with him and enter in!

Armed with patience, faith, and love,
  Christlike wisdom, zeal, and grace,
Father! help us from above!
  Help us, help our suffering race!

Bless our work! our hearts make strong,
  Pure and warm, serene and bright!
Guide and cheer our march along
Toward the land of perfect light!

The President. — For some account of the Last Half Century of Unitarian Literature, the Committee have gone to the earliest of the distinctive Unitarian churches, and have asked the Rev. H. W. Foote, of King's Chapel, to present that subject to you to-day.

ADDRESS OF REV. HENRY W. FOOTE.

The subject of which I am to speak to you this morning is entitled "The First Half Century of Unitarian Literature." I need hardly say that in approaching it I labor under a double disadvantage. For, first, in so far as I am called to a historical survey of the past achievements of our fellowship of Christian writers and scholars, there is danger lest I seem to be merely rehearsing to you a dry compend of antiquarian statistics; and then, in so far as I have to speak of forces of thought which have had much to do with moulding and inspiring not only Christian America, but modern Christendom as well, those forces speak for themselves already. To us, who are the children of the men who wrote, or who date the quickening of our own spiritual intelligence from their emancipating appeal, it is like the telling of a twice-told tale.

In the commemorations to which this day in large measure fitly belongs, we should not forget that we go back, in order to get a new impulse to go forward, as one who wishes to leap further than he has hitherto done runs back in order to gain the impetus needed for a forward spring. So these commemorations are not the embalming of fast-fading memories, but the contact with the living thrill of personalities all instinct with life and ideas that are quick with vital and vitalizing power.

It is well, too, that this semi-centennial year of our Household

of Faith falls in the period when the trumpet-call is ringing in our hearts, of the great centennial memories of the nation. For the memories of the Revolution accord well with the thoughts which belong to this hour. The men who drew the lines of the earthwork on yonder height of Charlestown, and faced the embattled power of England, stood for the blended might of liberty and law, — a liberty which was not license, a law which was ordered in sober freedom, — against an arbitrary authority which trampled on the name of freedom, and which, in the name of law, brought the reality of law into contempt. So did our Unitarian fathers, when they drew the lines which fortified this peninsula for Christian freedom, stand, not because they wanted strife, nor because they warred recklessly against the sanctities and truths of the Christian church. In the name of the sanctities, they stood against the self-appointed defenders of the sanctities; in the name of truth, against the monopolists of the truths; stood in the sober spirit of the solid English stock out of which they sprang, for a liberty which was Christian and an authority which should be not cramping, but helpful to the spiritual nature of humanity. They were for the time the providential defenders of the Christian church against itself; and if the Christian bodies under many names have widely changed their ground in our time, — have changed not only their ground but their battle-cries, so that the watchwords of a spiritual Christianity which fifty years ago were heard only from mouth to mouth of the little band who gathered in these intrenchments, now ring along the whole line of American Protestant Christendom, — if this is so, I say, we are not left to idle boasting when we claim much of the glory of this for the fathers in whose line of succession we are. *Litera scripta manet.* Their books attest their work, as well as continue their work.

We live in the age of the written word. Christianity itself, indeed, has been called the Religion of the Book. The printed page, instead of materializing thought, gives it wings. Nothing is so dead as a dead book; nothing is so alive as a living one. If we came together to-day merely to build a monument out of the former kind to our father's memory, the more we could find the worse it would be for us, for we should only cover their graves with a heavier cairn. But what we commemorate in Unitarian literature to-day is of another sort than this. The monument builds itself, as the river commemorates the fountain which is its source.

When the Unitarian-minded leaders drew closer together for organized action, half a century ago, not only denominational literature, but *American* literature as well, was in its swaddling-clothes. It was in the days when the "Edinburgh Review" was superciliously asking, "Who reads an American book?" and our people were calling eagerly for Americans to write books for the world to read. And yet the elements were all ready to combine when the crystallizing hour should come. In Unitarian theology, indeed, there was a rich crop before the half century opened. The controversial period was drawing to a close when the period which belongs to literature in the larger sense began. That controversial epoch was a fiery time. To the men of my own generation it is a tradition growing somewhat dim in the past. Only those of us whose turn of study has led us into the dusty pamphlet-literature have walked over the ashes of those fires, and have found that they still hold both heat and light. The vivid and poetic pen of the son who has lately drawn with loving and living touch the portrait of a sainted father (never to be forgotten where Unitarians meet for quickening fellowship) has painted that stormy background for Dr. Gannett's early manhood so clearly and so justly, that it will be fresh in your recollection to-day. The battle shifts its ground with each new generation, and neither the questions which are asked nor the answers which are given are the same for the sons that they were for the fathers. Dr. Channing's eloquent sermon at Baltimore, with its challenge to the Orthodox mediatorial system, survives in literature by the power of its author's genius. The sound and solid reasoning of the elder Ware against Professor Woods's exposition of the Calvinistic doctrine of human nature — perhaps for the very reason that it did its work so thoroughly — is less known. The pungent writings of laymen like John Lowell, the peaceful plea of Noah Worcester, did their work in their own generation. Out of the literature of pure controversy, the chief document that survives to continued influence is that masterly Statement of Reasons, which has never been answered except with a sneer, as if those who agreed to its reasoning had nothing better to show than Reasons for Not Believing.

Dr. Hedge well said, at a meeting of this Association, fifteen years ago, "If the alternative be a rich and sound literature, or a rich and powerful sect, give me the literature. For permanent effect, for a mission unceasing, of life to life, give me a liter-

ature." Already when he spoke our religious community had a theological and religious literature of which any Christian body in this country might be proud; but the years have brought their unfailing harvests, — not least from his own pen. The nature of this commemoration, however, requires me rather to dwell on the earlier than the later time.

Half a century ago, the opponents of the Unitarian movement would perhaps have challenged its capacity to produce a religious literature at all, on the ground that such a school of thought would necessarily run into non-productiveness, — that it required an "evangelical" type of mind to produce works worthy of the name, either in theological learning or devotional quickening. It was the Augustines and the Calvins (they might have said) who were the men of mighty rows of folios; the Whitfields and the Edwardses, whose sermons thrilled through their time; the Cowpers and the Newtons, whose hymns gave wings to prayer and faith. But what could these men do, who in the name of truth and honesty took a name which was "everywhere spoken against," — who cast off that iron system of Puritanism which alone could put the fibre into the blood? Now literature is a plant that grows, but cannot be made. If we have it to-day, it is not because it was forced in answer to a challenge, but because it came as the outgrowth of vital forces that must manifest themselves as much as the outbursting glory of this early summer time must clothe nature with wonderful and beautiful life.

And how has the Unitarian movement done this? 1. It has produced works of theological science which American theologians of every name may well regard as an honor to their country. It falls to others, in the order of to-day's proceedings, to speak of the personal influence of the youthful scholar Buckminster, of the acute and bracing teacher Norton; but we should recognize here how much to their inspiration is due the glow of light which Professor Noyes cast upon the Old Testament and the New by his masterly translations, and the clear, lucid expositions of the Commentaries of President Livermore, Dr. Morison, and Professor Folsom. The successor of Buckminster, Dr. Palfrey, who has brought this nation in his debt in many services on the field of national affairs, and as the historian of New England, laid a solid course on the foundations of the theological scholarship of our body in his "Academical Lectures on the Jewish Scriptures and Antiquities," and his "Lowell Lectures on the Evidences of Christianity."

And the great work of Andrews Norton on the "Genuineness of the Gospels," the ripened fruit of the mind of one of the strongest reasoners and most accurate critics who have ever discussed that great theme, — a work of which no less a literary critic than William H. Prescott said that "it presents, on the whole, one of the noblest specimens of scholarship and elegance of composition to be found in our youthful literature," — stands as the noble monument of a Christian scholar and a bulwark of positive faith, and remains as the incentive to high and studious toil for students of this generation.

2. It is the glory of thinkers that, though they are the pride of a school of thought, they do not belong to it in any narrow and exclusive way. We cannot pin a mere denominational label on the ripened fruits of the mature studies of our scholars; and many of those on the broad field of letters which belong most entirely to our school of thought, — which really sprang from it, and would not have come into being except for it, — entirely elude any such classification. But if we could show no others except the beaten gold of that volume on "Reason in Religion," whose author teaches us how religion may be reasonable without reason ceasing to be religious; the theological and ethnic studies which have treated "Ten Great Religions" and the "Truths and Errors of Orthodoxy" in a spirit at once of sympathetic appreciation and insight, and of loyalty to a rational Christianity; the argument for "Christianity the Religion of Nature," which rests the claims of our religion on the eternal basis of the facts of human nature; and the strong statement of its evidences by the same author, in his volume entitled "Christianity and Science;" the historical studies of the "Half Century of the Unitarian Controversy," and of the "Church of the First Three Centuries;" the "Hours with the Evangelists," which rapt a lofty and devout spirit into high communings; the wealth of learning which is hived in that work on the "Doctrine of Immortality," with its "bibliography," the most elaborate monograph that this country has produced; the thoughtful studies of one of our younger scholars on "Orthodoxy and Heresy in the Christian Church;" the treatise on the "Science of Thought," which has made logic as attractive as poetry, and wealth a flashing cimeter with flowers, — we might surely rest content.

3. I can do no more than simply refer to the stores of scholarly studies which have made our periodical literature rich and generous

with contributions from the most thoughtful minds in our body, in the many volumes of the "Monthly Repository," the "Christian Examiner," and now the "Unitarian Review and Religious Magazine."

4. But the side on which those who cut off our fathers from the great Congregational fellowship doubted yet more of their ever producing any fruit, was that which has to do with practical piety and the spiritual life. Unitarianism was cold, they said: a system of chill and barren negations. The fathers of the Unitarian movement had been scorched by what they felt to be false fires; they believed that the piety which would wear longest would be sober, serious, rational. We can freely admit to-day that our own religious life would be helped by the glow of some of our neighbors' faith; as we believe, on the other hand, that they would have a clearer vision if they would look with our eyes. But it has long been evident that if those who were hostile to the Unitarian movement really held this view at the beginning, they fell into the mistake of those who should complain of the telegraph because it was not the thunder-storm. The electricity, doubtless, has its work to do when it crashes through the air and reverberates from cloud to cloud. But as a messenger of intelligence and thought, as a servant of the divine errands, who shall say that the same mighty force is less obedient to the command at which the lightnings "go, and say, here we are," when it is quietly throbbing through the wire that is alive with intelligence? If they were cold, — that former generation of Unitarian believers, — it was as the Alpine summits are so: because they are near the sky, in the serener light of calm upper heights. And as on them bloom the rarest flowers, so did the saintliest virtues flourish in those characters. The literature that includes the Memoirs of Henry and of Mary L. Ware, that of William Bourne Oliver Peabody, and the Life of Ezra S. Gannett, which has been said by an Orthodox critic to be "as ointment poured out;" that has produced manuals of devotion, like the "Altar at Home," and Dr. Furness's "Domestic Worship;" that contains treatises of practical religion, like Dr. Clarke's books on Prayer and the "Doctrine of Forgiveness," and Dr. Sears's on "Regeneration and Immortality;" that instructs its children in ordered religion by the wise counsels of Henry Ware's "Formation of the Christian Character," and Dr. Eliot's "Early Religious Education, considered as a divinely appointed Way to the Regenerate Life," — cannot be said to lack both evidences and helps of the religious life.

5. Especially when we add to this record of its spiritual possessions the wealth of Sermons which it has contributed to the religious treasures of the fifty years. I know that sermons are sometimes the synonym for books which publishers cannot sell and purchasers cannot read. But there are *sermons* and *sermons*. And even if some of those which the fathers preached are now little read, they did not less their work. The preaching of Dr. Freeman, almost bare in its simplicity, lacking the charm and grace which commended every product of the genius of his successor, Greenwood, yet impressed its own simple seriousness and perfect transparency and absolute loyalty to the plain verities of the New Testament, and disregard of any thing but truth in the pursuit of the truth, on the very fibre of the intellectual nature of the younger generation of preachers. At that day, the pulpit was the most exciting power of the community. The newspaper was in its infancy; the modern "lecture" was unknown. And when Buckminster's brilliant star heralded the era of a new order of Christian eloquence, wherein a chaste and lucid style clothed thoughts of classic beauty, and expressed a rational piety with equal dignity and grace, he led a whole constellation of preachers, many of whom, being yet present with us, happily, forbid our speaking freely of them, and whose thoughts have saturated the minds of all progressive religious teachers of our time. The logic on fire of James Walker's grand and massive vindications of the spiritual nature of man, and matchless statements of the law of Christian duty; the high vision of Follen; the earnest piety of the sainted Ware; the undefinable power of personality which wrought in Ephraim Peabody's discourse, alike in the quiet reserve of his silence and the weighty simplicity of his speech; Dr. Greenwood's Sermons of Consolation, which have spoken to many afflicted souls, with the voice of his own life and of the text of one of its most beautiful discourses, "Come up hither," — these, and many others which I forbear to catalogue, have their place secure among the most perfect examples of writing, "drawn from the pure well of English undefiled," as well as for yet higher qualities of spiritual and moral truth.

And when we turn to the living, it is with the hope that the deep-thoughted author who has looked into "the Heart of Christ," the eloquent author of "Restatements of Christian Doctrine," the beloved preacher to our University; the poet-preacher of "Nature and Life;" the poet-preacher of the West Church, who

has set forth the Christian Body and Form and the Christian Spirit and Life; and he who "obeys the voice at eve, obeyed at prime," still gazing on the face of him who is the life of the world, and who, through all the succession of his studies in the Gospels, has steadily sought to lift the "veil," and bring that life to bear on the world in its full power, — may yet bring other fruits of their Christian studies to our treasury.

Chiefly among the living, in this hour, do we remember with gratitude, and follow into his retirement with the benedictions due to a revered teacher, that Nestor of our communion, who laid the foundations broad and deep for the philosophy of our school of religious thought, in his discourses on Human Nature, and whose plummet has sounded the problem of Human Destiny. If our religious school has produced no ponderous System of Theology, such as the patriarch of Princeton, Dr. Hodge, has published in three mighty tomes, we can rest content with Dr. Dewey's gift to us of a system of theology, not ground and baked and dried into well-crusted loaves, but the sifted golden grain of thought, — the seed-grain for thought and life.

For how much the name of Channing stands in the history of spiritual thought in this modern time, we are not yet far enough away from him to tell. The mountain cannot be measured at its base. But enough we know, to be sure that the sublime harmonies which his touch has wakened vibrate in the human breast, and are likely to sound further and deeper than we yet know. Perhaps you have seen in Switzerland, how in the Lake of Geneva the turbid glacier streams that come rushing down, stained with the granite dust that has been ground away from the face of the everlasting hills, purify their waters in that deep, calm, inland sea, till they are an intense sapphire blue, like the crystal sky; and when they rush forth again from it, no vestige of any earthly admixture is in their living, flashing waters. So it has seemed to me that in the deep, calm breast of that saint and sage the streams of Christian truth which poured into our century, all stained with the soilure of ages of grinding controversy, and darkened by long disputes, grows pure and still beneath the brooding presence of the living God, and the heaven of the regenerate human spirit answers back to the heaven above it, till the waters of life which flow forth from that consecrated soul are pure with refreshing and healing power for the thirsting hearts of men.

6. There is no surer index of the religious sentiment of a com-

munion of believers than the breathings of its devotion which have taken upward wing in hymn and sacred song. A hymn is as free as a bird. It rises from its nest in this man's croft or that man's pasture, and loses itself in the blue above; and its song drops down healing into listening hearts, who never think to ask whence it rose. If the springs of song were dry in our communion, it might, indeed, indicate that no dews from heaven fell upon us. But, as a fact, the student of hymnology in some future generation will find that the body of American Unitarians have contributed some of the richest and sweetest strains to the Christian harmonies of this century, as Dr. A. P. Putnam has abundantly shown in his "Singers and Songs of the Liberal Faith."

Hymns of rapt adoration, like that beginning —

> "Thou Grace Divine, encircling all,
> A shoreless, soundless sea,
> Wherein at last our souls must fall,
> O Love of God most free!"

Or that other: —

> "Hath not thy heart within thee burned
> At evening's calm and holy hour,
> As if its inmost depths discerned
> The presence of a loftier power?"

Hymns which have consecrated the genius of our poets, like that of Holmes: —

> "O Love Divine, that stoop'st to share
> Our sharpest pang, our bitterest tear!
> On thee we cast each earth-born care;
> We smile at pain while thou art near."

Or that of Longfellow: —

> "Christ to the young man said: 'Yet one thing more;
> If thou wouldst perfect be.'"

Or that poem of Bryant, which has wedded to exquisite verse the parable of the "fowls of the air:" —

> "Whither, midst falling dew,
> While glow the heavens with the last steps of day,
> Far through their rosy depths dost thou pursue
> Thy solitary way?"

Such a cry of spiritual need as those exquisite lines: —

> "Wilt thou not visit me?
> The plant beside me feels thy gentle dew;
> Each blade of grass I see
> From thy deep earth its quickening moisture drew."

Or that hymn: —

> "Love for all! and can it be?
> Can I hope it is for me?
> I, who strayed so long ago,
> Strayed so far and fell so low!"

The breathings of perfect trust, like that hymn of Andrews Norton: —

> "My God, I thank thee, may no thought
> E'er deem thy chastisements severe,
> But may this heart, by sorrow taught,
> Calm each wild wish, each idle fear."

Hymns of Christian loyalty, like —

> "Feeble, helpless, how shall I
> Learn to live and learn to die?"

Or that other: —

> "Beneath the shadow of the cross,
> As earthly hopes remove,
> His new commandment Jesus gives,
> His blessed word of love."

Or that beginning —

> "'T was the day when God's Anointed
> Died for us the death appointed.
> Bleeding on the guilty cross."

Or that communion hymn of Dr. Frothingham: —

> "'Remember me,' the Saviour said,
> On that forsaken night,
> When from his side the nearest fled,
> And death was close in sight."

Hymn-books and hymnals, which dare not bear the heresy of the names of these poets, admit the orthodoxy of their devotion; and their songs help the faith of many a church where their opinions are under ban.

The fact of sect and denominational life is a fixed fact. Some of the woes predicted from it have not come. But the danger of living in shut-up rooms is very real. We see it around us in the larger bodies of Christendom. Dare we say we are ourselves free from its dangers? The noise of denominations, the self-satisfaction and depreciation of others, and petty rivalry, which make the real evil of "schism," are to be avoided, or remedied only by a broad, generous spirit. We claim for our literature that it breathes this catholicity to an eminent degree, and is animated by a spirit which recognizes the good in all; and, while holding to our own truth, our own light, with loyal assurance, yet is willing to be quickened and helped by all the life and activity and faith around us.

If our literature ever seems to look askance at the attitude of the "scientific church," it is not at its reverence for the facts of things, — for it claims to have a like reverence; it is not at its spirit of investigation, — for we hold that that can find out no dangerous secrets. It does so at what seems the temporary danger of overslaughing the spiritual nature of men. Our literature, as the voice of a Christian body, speaks with all the strength of conviction that certain truths are established already by their own kind of evidence, — an evidence sufficient, though different from that of microscope or blow-pipe, — and that no man can ignore these truths without serious spiritual loss. It does not undertake to prejudge the issue of current scientific speculations; it holds that certain facts of religion belong in a different province, and cannot by any outcome of such theories be overthrown. It affirms the existence and the character of God, as not an open question; and the answer to prayer; and the hope of immortality; and the fact that Jesus Christ speaks with a mighty power to confirm faith on all these points.

Our literature indicates a body of thoughtful Christian students and thinkers, standing between two extremes of religious thought. There have always been those who would not allow for the law of development in human history, and the new needs of new times; who have stiffened theology into final statements which wrapped and hid the inner heart of Christian truth in stiff swathings of rigid dogma, and have deadened Christian life by forbidding any alleviations of encrusted tradition. And there have always been those who refused to allow the past or great example their due authority, who would solve tradition and record in the ever flowing, ever

new stream of the present, all-sufficient Spirit. These are in danger of flouting the inherent needs of humanity, and shutting their eyes to the stubborn fact that every spirit hath "its own body," and that every thing which has ever really nourished the human soul has a spiritual meaning. Now between the purely ecclesiastical spirit of the stiff, old churches, and the reaction against it which is sometimes thought to be a characteristically American spirit, the literature of this body, which President Kirkland rightly named "the unsectarian sect," has steadily voiced the larger and more generous spirit of Christ.

The topic which is assigned to me, "A Half Century of *Unitarian* Literature," seems to limit the field of our survey to the literature which has emanated directly from our fellowship of thinkers and scholars, and which has spoken for the broad platform of free Christian affirmations, which constitutes the Unitarian interpretation of the gospel of Jesus Christ. We refuse, however, to give up our birthright in the thoughts and words of those our brethren who have in some cases gone out from our fellowship into other Christian bodies, where we doubt not that they exert a generous influence for good. And we could not forget if we would, nor would we put out of sight if we could, our claim to what belongs to us in the writings of men of genius and eloquence who have parted from us on the ground of the Christian attitude of the Unitarian body, and seek to organize a freer fellowship than that Christian liberty into which we and they were "freeborn." We hold that, so far as the influences of the transcendental school of thought have opened new spiritual horizons to the outlook of our American Christendom (as we rejoice to recognize that they have done, and feel that they have wrought mightily for good in ourselves), it has been largely due to the alliance which Liberal Christianity has made possible to them, with historical faith. We do not expect to be left without the present Spirit of God, because we believe in the lordship of Jesus Christ. We hail with joy every help to a rising faith, and to a spiritual religion of humanity, which our brethren may find for this seeking age, which surely needs all the spiritual light which it can derive from any quarter. We claim all their faith in the living God, all their trust in His present Spirit, all their free alliance with the spirit of truth and progress, all their harmonies with the present *and the future*, all their noble voices of cheer to the human soul, *as belonging to the* literature for which we speak, — born of it,

breathing its breath, instinct with its life; while we recognize with them that their dissonances from the faith and life of Christendom belong to another type of thought and feeling from that of Unitarian Christianity; and we hold that these are not a legitimate evolution from this, nor that the Christian school which disclaims responsibility for them is thereby disinherited of its literature or its future.

Our literature speaks, and will speak, from a deep conviction that *faith* is still a *living* power. We do not believe that "the religion of humanity" is going to run to seed in "social science, the deification of charity, the worship of culture, reports instead of liturgies, politics in place of prayers." Humanity has in it hopes and capacities which would thus be like a Samson, blinded and bound. Christian faith must be a living power, as long as the soul is a living entity, for with its breath of life it must call upon its God, — such a God as is revealed to us in Jesus Christ, — as naturally as an infant's cry seeks its mother's answering pity.

Our literature will still speak for the Church universal, as against a mere chaos of two hundred million units; for the broadest thing which can be, as against an infinity of narrownesses and pettinesses. It is impossible that, in an age when unity is proclaimed as the deepest truth of science, when the brotherhood of the human race is believed and taught as never before, when men have found the uses of organization for all the fellowships of labor and capital, the grand vision should perish of the communion of all souls with each other and with God in the church of Jesus Christ. "Christendom," says Arthur Penrhyn Stanley, "still conveys to noble minds a noble and inspiring thought."

Our literature! in a broader way we can stand before the American nation to-day, and claim the largest share in the authors whose glories illumine the last third of its first century of national life. The historians, who either taught or listened in our churches, — Palfrey, Bancroft, Motley, and Prescott, and Parkman; the poets, through whom the breath of our life has burst into song, — Bryant and Longfellow, Emerson and Holmes, Lowell and the Quaker singer, who belongs with the same goodly company; the silver-tongued orator, who set the fame of New England in stately speech for fifty years, and he who has but now spoken for the minute-man of Concord; the shy and sensitive genius of Hawthorne, the Essays of that master of speech, whose prose is music and whose verse is wisdom. Do not these, to mention no other names in this

distinguished fellowship, justify us in claiming that American literature in the wider sense has been largely fed from the fountains of Liberal Christianity?

If to-day the ideas which the fathers taught are proclaimed in churches which would repudiate their names; if Broad Church and nominal Orthodoxy harvest from the seed which they sowed, without paying the price, — still it must stand as the verdict of history, that those men stood in the pass of obloquy and peril, that the Church of America might be at once Christian and free. The whole movement of Liberal Christianity was a protest against unworthy and degrading views of the Divine character. That the movement was needed is sufficiently proved by the fact that there is not a church in the land which has not modified the tone of its teaching in this regard since the movement began. And the valuable service of the movement fifty years ago to the other branches of the Christian Church is now fully recognized by the wisest "discerners of the spirits" in those churches themselves. That riper judgment was well expressed by one of the leading minds in the American Episcopal Church in a ringing vindication of the claims of reason in religion, addressed to the Evangelical Alliance, which met in New York. "When Neander," he said, "was asked whence was German unbelief, he answered, from the dead Orthodoxy. We knew it in the Lutheran Church, and we know it in New England. . . . If ever there was a chapter in history to be deeply studied, it is that. American Unitarianism is the natural reaction against the scholarly divinities, keen, logical, intellectual, as that of the Middle Ages, and, like that, creating the intellectual, movement that opposed it. It was when the truth of the Incarnation had been made a subtle enigma of metaphysics that the Unitarian rejected it. It was when the blessed sacrifice had been explained into some mercantile bargain that it lost its meaning. It was when some subtle theory of the will had been called essential doctrine that the moral feeling revolted against it."

It does not fall within the scope of the subject assigned to me to enlarge upon the literature of our brotherhood beyond the sea, or to do more than speak the name which is in all our thoughts as that of one of the foremost representatives of an intuitional and spiritual philosophy in the English tongue, — the honored name of James Martineau.

But I cannot close this rapid survey of my theme without re-

minding you that we are not left to our own impressions of the value of our literature, in estimating what it is and what it does. It is not merely that we recognize the ideas which have been familiar to us as "household words," now proclaimed in every Protestant body with a certain novelty, from their contrast with the creeds and symbols in whose setting they are framed. We should rejoice that the apostolate of a good book is not limited by the conditions which hamper the spoken word; and should remember that we cannot have a patent for ideas, or put a mark on them, like the broad arrow which denotes the property of the English navy, so as to entitle us to reclaim them wherever found. It is out of the witness of those who have acknowledged the debt that we establish the claim. When we read the hidden thoughts of men the current of whose lives is revealed by their biographies; when we find men like Robertson and Rowland Williams recording their studies, for example, of Dr. Palfrey's work on the Old Testament; still more, when we find how far and deep the spiritual appeal of Channing has penetrated; when we see one of the leading journals of Great Britain paying its tribute, in one of its latest issues, to "the great work" which he has done, "in searching again for the very roots of religious thought;" when we see Frederick Robertson contemplating "Dr. Channing revolving round the central light in an orbit immeasurably nearer than ours," — we have a right to value the testimony. Above all, when we see Bunsen, whose mediating spirit stood pre-eminently in his time between the discords of knowledge and faith, between German theological learning and speculation and English sense and piety, saying in his "God in History:" "Channing" is revered as "a grand Christian saint and man of God; nay, also, as a prophet of the Christian consciousness regarding the future. . . . Channing is an antique hero with a Christian heart. He is a man like a Hellene, a citizen like a Roman, a Christian like an apostle."

By evidences of which these are but as driftwood on a mighty stream we are entitled to believe that, far beyond the Christian organization to which we belong, the true fruits of the literature of which we have spoken will more and more manifest themselves in something far wider than our own denominational life. It may be that as he who to-day seeks the grave of England's greatest architect stands under the dome of the grand cathedral which he reared, to find in place of statue or epitaph the simple yet sublime inscription, "Si quæris monumentum, circumspice;"

so, in other ages, those who look for the true memorial of the thought and impulse of our Christian builders on the temple of the age to come, though they may not find nave or transept walled off into a denominational conventicle, shall stand amid more hopeful and more helpful doctrines, beneath the arching dome of a more soaring faith in God, in a temple shaped as of old in the image of the Crucified; and shall read, as the best testimony to the power of the fathers' word and deed, the same inscription, — "Si quæris monumentum, circumspice."

The PRESIDENT. — The subject to which your attention is next invited is "Science and Faith," by the Rev. Dr. HEDGE.

ADDRESS OF REV. FREDERIC H. HEDGE, D.D.

Mr. President, — The fiftieth anniversary of this Association suggests, *per force*, a comparison of the ecclesiastical outlook of to-day with the aspects and auspices of fifty years ago. And here the thing which first strikes me is a change in the topics and points of view which occupy the leading minds not only of our own but of other communions. The questions which interested our fathers in 1825 have lost, in a great measure, their interest for us. The topics then debated with so much heart and heat, Triunity of the Godhead, Vicarious Atonement, Original Sin, Eternal Damnation, have almost dropped out of sight. The lines of theological separation between ourselves and other Protestant sects, once so rigidly maintained, are getting lax, — are wavering, fading, vanishing. The Protestant sects are less concerned to define their position, one toward another, than to vindicate their common Christian heritage against a common enemy. Protestant Christendom itself is assailed, and that on both sides, behind and before. Protestant Christendom finds itself wedged between two hostile powers, of which our fathers made little account, but which in our day have acquired a portentous significance; the Church of Rome on the one hand and scientific scepticism on the other. The most pressing question between us and the Church of Rome is not a theological one, but a question of liberty or bondage, of progress or stagnation, of *intellectual* life or death. The question between us and science is one of religion or no religion; of possible commerce with the unseen, or confinement within the bounds of sensible experience, — *spiritual* life or death. The little I have to say con-

nects itself with the latter question, the relation between faith and science.

The half century whose expiration we commemorate has been, as you all know, a period of unexampled progress in scientific discoveries and inventions. Four of the most memorable of these are comprised in its limits: communication by electric telegraph (which my friend who has just taken his seat so eloquently characterized), photography, anæsthetic surgery, and spectral analysis, assuring the physical unity of creation. In consequence partly of these splendid achievements, and partly from other causes, science in our day has assumed toward theology a tone of conscious superiority, as if she were the world's leader, the light of life, the mainstay of civilization, and theology an anachronism, a ghost of other days, at best an off-interest, belonging, as Mr. Tyndall says, to the region of the emotions, outside of the domain of knowledge, and entitled to no voice in the forum of the understanding. Well, it must be conceded that theology no longer occupies the place she did in ages past, when she gave the law to secular beliefs as well as spiritual. Science has overruled her *dictum* on many questions of space and time. Astronomy has opened a world above, and geology a world below, before whose revelations Biblical statements of cosmogony and chronology have fled like dreams of the night. But the realm of theology, although restricted by science in certain directions, is not dissolved. Within her own realm she is still supreme; and when science invades that realm with her theories, she proves herself as incompetent, as much out of place, as theology does when she dogmatizes about the order of creation, and the genesis of brute and plant.

What, on the whole, are the grounds on which science vaunts, as against theology, her superior claims? Mainly, I think, these two: greater certainty and greater utility. Will they stand the test of ultimate reason? Science boasts, in comparison with theology, the advantage of greater certainty, as dealing with realities; while theology, in her judgment, gropes in the dark, and is "moving about in worlds not realized." Now the truth of that claim must depend on our definition of "certainty." Consult your dictionaries, and you will find that "certainty" means, for one thing, "freedom from doubt." If we accept that definition, the claim is void; for, not to speak of the uncertainties, the notorious uncertainties, of science, the moment she ventures beyond the region of sight and touch, not to speak of the wavering views of

scientific men on grave questions, such as the nebular hypothesis, the atomic theory, the origin of species, — not to speak of these, the assurance of faith in the religionist is just as strong as the assurance of demonstration in the scientist. The devout Roman Catholic whom I met in Cologne was just as sure that certain bones preserved in the "*Dom*" of that city were the bones of the three wise men of the East, Caspar, Melchior, and Balthasar, as the chemist is that water is composed of two parts hydrogen to one part oxygen. My friend, the ghost-seer, is just as sure that he has interviewed the shade of his deceased wife as the mathematician is that a body acted upon by two forces at right angles with each other will describe a diagonal between the two. Now it avails not to say that in the one case we have facts, established facts, and in the other only beliefs. To the common man, the unlearned, who cannot verify the facts, they are but beliefs, after all, received on authority, resting on human testimony; whilst to the believer, on the other hand, his beliefs are facts. The certainty in either case is the same. I do not say there is no difference in the *kind* of certainty, but I do say there is no difference in the *degree;* and I say, moreover, that the faith of the religionist furnishes as sure a ground to build upon in spiritual things as the knowledge of the scientist does in material things. Science no more than religion can claim to build on reality. For what is reality? Who will define it? Who will prove it? Do not all proofs refer us at last to subjective tests?

Sensible experience is no more a proof of reality than spiritual experience. The scientist builds on sensible experience. He claims for that experience an answering reality; he supposes a world external to himself, corresponding to his sensations. But the existence of such a world is a mere hypothesis. Profoundest thinkers have called it a vulgar prejudice, — a prejudice with which I confess I am somewhat infected. But when we come to demonstration, there is absolutely none. A convenient working theory for scientific and daily use; that is the best way we can say of it. The religionist builds on spiritual experience. He claims for that experience an answering reality; he supposes a God external to himself, as well as internal; an intelligent Will over all, corresponding with the voice in his soul. Such a being is not demonstrable in a scientific sense. There is no mathematical demonstration of it; but surely we can say of it, and the least we can say of it is, that it is a good working theory for spiritual uses, — those

uses without which man, with all his endowments, is little better than the brute. The being of God is incapable of demonstration, but the existence of an external world is equally so. Nay, I think more so; I would sooner undertake to demonstrate the former than the latter. So far from inferring the being of God from an external world, as theologians have attempted to do, I need the belief in a God to assure the existence of things without.

I come now to the second of those grounds on which science bases her supreme claim, — greater utility, a more needful service. The world is not likely to forget the debt it owes to science. That is a daily and hourly obligation for most of the comforts and conveniences of life. I have no desire to make light of that debt. But I see that the grandest things the world contains are not the products of science, but of faith. Science could have had no beginning had not religion first lifted man out of the dust and tamed his fierce passions, and given him an interest in life which made it worth his while to study the secrets of nature, and to learn the reason and constitution of things. And not only so, not only the world's emancipation from brutal ignorance and savage enslavement to animal life, but those material products which are justly esteemed the ornaments of earth; those works of the hand, those wonders of art which draw the curious across the globe, — temples, pyramids, statues, paintings, things which travellers compass sea and land to behold, — are due to the same source; they owe to religion the impulse which gave them birth. Of these the poet could say, what may not be said of the railway or the telegraph, that

> "Nature gladly gave them place,
> Adopted them into her race,
> And granted them an equal date
> With Andes and with Ararat."

And even those discoveries and inventions of which science claims the credit could never have been accomplished by science alone, without the aid of faith; for science can only see, not do. *She* is the ghost, rather than theology. "Star-eyed science" has speculation in her eyes, indeed, but no force in her hand, no blood in her veins. Not one of those improvements by which man becomes civilized, and more civilized from age to age, could ever have been achieved without the aid of faith. It was faith that first ventured

out of sight of land in a ship, trusting to a bit of quivering iron and the stars. It was faith that first thrust a steel lancet into the eye to remove a cataract. It was faith that first introduced poison into human veins to forestall a greater evil by a less. Geographers in the fifteenth century had divined the existence of another earth beyond the Atlantic waste, but it needed the faith of Columbus to follow the setting sun across the deep, and unlock the gates of the West. The philosophers of the eighteenth century had conjectured the identity of lightning with what was then called "the electric fluid," but it needed the faith of Franklin to send up the kite which brought confirmation of that conjecture from the skies. Dr. Jackson, in our own day, had discovered the anæsthetic properties of ether, but it needed the faith of Morton to first administer the drug which disarms the surgeon's knife of its terrors.

Faith and science, religion and science, together have built up the world in which we live, — this social, civil, intellectual, ecclesiastical world of mankind. Both were needed to make the world what it is, a fit abode for rational beings. It would be hard to say which in time past has been the more needful, the more indispensable agent of the two. But if it be asked which now of the two could best be spared, it seems to me that the question is not difficult. If now and henceforth the alternative for man were the end and arrest of scientific progress, or the death of faith, the shutting up of our churches, the choking for ever of the voice of prayer, the derubrication of the calendar, the equalization of the week, the utter secularization of life, then I say that the arrest of science would be the lesser evil of the two. For society can exist without more knowledge; but take away faith, and you snap the main-spring in the clock-work of life. You take away that without which "star-eyed science" herself would soon become blind. You spread darkness over all the face of the earth, and make universal shipwreck of man's estate. For this human world, I maintain, with never so much science at the helm, cannot be sailed by "dead reckoning" alone. There must be somewhere an observation of the heavens, or the ship which bears us all will founder.

One thing more, and I have done. There has been much talk of a conflict between religion and science; a learned *savant* of our own country has written a work on the subject. I take it upon me to say that there never has been, and never can be, any

such conflict, any conflict between religion and science. In the loose way of speaking which the use of abstract terms is apt to engender, other conflicts have taken that name. Conflicts there are between the speculations of scientific men and the convictions of religious men. There are conflicts between scientific facts, if you will, and religious prejudices; conflicts between discoveries and traditions; conflicts between certain biblical statements and the testimony of the rocks: but between religion proper and science proper, each on its own legitimate beat, there never has been nor can be any conflict, no more than there can be a conflict between Kepler's Third Law and the first verse of the Fourth Gospel. When, thirty years ago, Leverrier, with his mathematical divining-rod, discovered the latent planet, now a known constituent of our solar system, religion thanked God, who had given such power unto man, and congratulated science on the triumph of her great detective. When Dr. Tyndall published his exposition of the laws of Light and Heat, the pulpit had no fault to find with his teaching. But when this same Tyndall proposed to test the value of prayer by statistics, then religion indignantly rebuked the man for meddling with a matter of which, to borrow a comparison from the late Father Taylor, he knew as little as Balaam's ass did of Hebrew. That was not a conflict of religion with science, but a conflict with nescience.

Let science pursue the path marked out for her by her own great leaders, the path, not of vague speculation, but of firm and patient induction, and religion will rejoice with her in all her discoveries, will thank her, and thank God, for every fact which she adds to the sum of human knowledge; and when belated theologians bring up their Hebraisms and pit them against her assured conclusions, religion will join her in every rebuke which shall teach theology to know her place.

The PRESIDENT. — We are now to hear something of the work of Liberal Christianity from the Rev. Mr. KIMBALL, of Newport.

ADDRESS OF REV. JOHN C. KIMBALL.

Mr. Chairman, Ladies, and Gentlemen, — The subject upon which I have been requested to speak this morning is the work of Liberal Christianity; on the part it was meant to play in the great drama of human progress; on the kind of work in God's field which

is now most in need of it, and for the doing of which its whole spirit and truth and machinery are the best adapted, — a subject of vital importance in itself, and one which comes up with special significance now at this fiftieth anniversary, when naturally we are led not only to review the past, but to make a new departure, and to lay out our plans for the years to come.

There are some who tell us that our real work is done; that Unitarianism, at the best, was only a transition phase between the old creed-bound theologies of the past, and the new, free religion of the future; that its truths and principles, and especially its liberalism, have entered more or less completely into the great mass of human thought; and that now the best thing we can do is to give up our separate form of organization, and be willing quietly and decently to lie down and die.

Others say "No;" that the great fundamental principles of Liberal Christianity are what the world is still in need of, and that our work in the future, the same as in the past, is to preach the truth, break down the barriers of sect, relieve religion of its terrorism and darkness, provide a place in which liberal believers can worship God with comfort and convenience, hold out the reconciling hand between religion and science, show the world that the gospel is not an affair of the church and of Sunday merely, but of all life and of every human interest.

Now, each of these answers doubtless has in it an element of truth; but neither of them is the final truth; neither of them made from a stand-point which overlooks the whole ground. Liberal Christianity, if it is any thing at all, is only a part and parcel of Christianity as a whole, sharing its life, its spirit, its aims; and to know what its work is, and how far that work is done, we must know first of all what is the work of Christianity itself, and whether or not that is finished and passed away.

What, then, was the mission of Jesus Christ in the world? What the grand, all-embracing, final work that his gospel was meant to do? The answer is very plain. It was to redeem the world from sin and wrong and shame; bring men back to righteousness; build up the kingdom of God in the world; or, as he himself expressed it, "to seek and to save that which is lost." No one can read the New Testament and not be struck with the exceeding emphasis which it lays, all through, upon this work of salvation. "Thou shalt call his name Jesus, for he shall save his people from their sins." "The Son of man is come to seek and to save that

which is lost." "Go forth unto the lost sheep of the house of Israel." "I came not to judge, but to save the world." "Receiving the end of your faith, even the salvation of your souls." These are some of its declarations. Faith, Hope, Love, Truth, Freedom, the Church, the Ministry, the Ordinances; every thing else was regarded by him as of value only so far as it would contribute to this one grand end of salvation. And the motive power which sent forth its heralds at first flame-tongued to speak its glowing words, which carried its martyrs song-tongued to the rack and the stake, and which has led its preachers for eighteen hundred years to go forth into every land and endure every kind of hardship, was not merely the development and spread of the truth, not the building up of an elegant philosophical system, not the desire of allowing every man to sit down under his own vine and fig-tree, and worship God according to the dictates of his own conscience: no, but rather it was to redeem the world, and to save human souls.

And it is this, if it is going to live at all, that for the years to come must be the work, the direct and conscious work, of Liberal Christianity.

One of the most important subjects which came up for discussion at our National Convention last fall was how we shall raise more money and more men for our missionary purposes, and why it is that our people, with the grandest faith that ever dawned upon the human soul, are doing so little, and giving so little, for its promulgation. Many and various were the explanations offered; but the one reason, as it seems to me, which lies back of all others, is the lack on our part of a deep-seated and thorough conviction that the world is in need of our religion; that men and women are hungering and dying for want of its food; and that without its helping hand there are myriads of human beings who will inevitably be numbered among the lost: the existence among us somehow of a feeling that no one is in any real danger; that our heavenly Father is a Being too good ever to hurt his children; and that the only advantage of our religion over others is that it is a little sweeter, a little more philosophical, and that it enables its believers to enter with a little easier conscience into the pleasures and pursuits of this present world.

Now, with such a feeling, there is no possibility of a real missionary zeal, no doing of a genuine, enthusiastic religious work. Men do not leave their beds at night and ring the bells, and get up a great excitement, and go and tell their neighbor that his

house is *not* on fire, and that he can just as well lie in bed and finish his nap till morning; and do not raise a hundred thousand dollars, and forsake their wives and children, and encounter the perils of the wilderness and the sea, just to give the heathen a new style of pocket-handkerchief, or get them to use a better kind of perfumery. Earnestness, sympathy, an intense conviction, not only that we have got a good religion, but a religion of which the world is in absolute dying need, that is the only thing which can ever lead to any real efforts for its promulgation.

A friend of mine was at a Methodist camp-meeting one rainy day, when the exercises, on account of the weather, were held inside of the tent. Right in the midst of the excitement, while some score or more penitent sinners were kneeling at the altar, the water, which had been falling in torrents, ran in under the tent, wetting their knees, and compelling one person after another to rise up and fall back. The preacher saw the difficulty, and gave orders that some extra straw should be brought in. It did not come, however, so quickly as he wished, and more and more persons began to leave. At length, suspending all other exhortations, he rushed to the tent door, and exclaimed, "Straw! straw! why don't some of you bring in more straw? Here souls are perishing for the want of a little straw!" Straw and salvation! The association of ideas does indeed at first glance appear a little ludicrous; and yet there is really a profound connection between them; and it is the consciousness of this connection in one form and another which is the secret of that flaming missionary zeal which has sent forth our noble Methodist brethren far and wide over the earth, and supplied them, out of their very poverty, the means with which to carry out their mighty work. They believe in a literal, fiery hell; believe that the Lord God is angry with the wicked every day; believe that, without that wealth to help in their salvation, which, indeed, in comparison with souls, is only as straw, there are multitudes and multitudes of our race who are bound inevitably to go down to everlasting woe; and, so believing, so shouting, the golden straw, the pennies of children, the dimes of widows, the bank-checks of millionaires, are poured out year after year by the hundred thousand at their feet.

It is this, too, that with all evangelical denominations is the great secret of their success with the popular heart; this which, more than any thing else, overcomes the repugnance which is felt oftentimes to their theology. When a man feels that he is drown-

ing, — drowning especially in everlasting perdition, — he is not going to be so very particular about the theology of the hand that is reached out to help him, whether it believes in trinity or unity, total depravity or total goodness. The thing which saves is always beautiful. And, as the world is, it would rather cling to the blackest lie ever spoken which does something for its rescue than to the brightest truth that ever shone under heaven which leaves it alone to perish.

This, too, which is the great secret, not only of getting money, but of getting men. Salvation! there is nothing in all this world which so appeals to the noblest sentiments of the human heart, nothing which so breaks up a man's selfishness, and nerves his arm, and draws out his power of sacrifice, as the idea of saving a fellow-creature who is being lost. I knew of a country village once where the cry was raised just at night that two children living on the edge of a great wood filled with wild beasts had wandered away, and could not be found. The alarm was sounded almost as if by magic from house to house, and stirred up in every human bosom a quick, responsive thrill. Tired men left their homes, left their suppers half eaten, left their own wives and children, and, with lighted torches, formed themselves into long ranks, and plunged into the dreary woods. There wasn't a boy's heart in that whole village, not a rich man's soul, so hard, so mean, that it was not all alive with sympathy for those poor lost children. Through storm and darkness, through bush and brier, for two whole days, they searched, — searched as Christ does, — till the lost were found; and when at last they came upon them, still alive, but imprisoned fast in a fearful bog, there was a great shout of joy, such as the dim woods had never heard before, and a thrill in their hearts, which was a recompense a thousand-fold for all their toil. So with Christian men and women. To leave all else, and go forth into the world, bearing the torch of eternal light, they must feel that human beings, God's children, are in its darkness, needing to be saved.

But there are some who tell us it is not possible, in the nature of things, that Liberal Christianity should have any such motive power as this. "We do not, we cannot, we will not," believe that our heavenly Father is a God of vengeance; that he has established anywhere in his universe a literal, fiery hell, in which even one of his children is bound to be eternally lost; and that we have the only torch of truth and love with which it is possible for them to

be saved. And the question is asked, Must not the very liberality and charity and breadth of view we try to cherish kill out of necessity our missionary zeal, and leave us no chance and no occasion, otherwise than in the most far-fetched and figurative sense, to go forth to seek and save the lost?

It is a difficulty, friends, which arises entirely from our still retaining the old traditional Orthodox view of what the loss and salvation are. The punishment of fire and brimstone, the bottomless pit of the far-off future, the darkness of the infernal world, — surely it is no part of our Liberal Christianity to believe that these are the only ones of which human beings are in danger. During the dark days of our Civil War, while the Union forces were cooped around Washington, and becoming fast demoralized by its evil influences, an Orthodox chaplain preached to his regiment one Sunday a terrible sermon about the future condition of the impenitent wicked, picturing the literal scenery of hell, the raging fires in which they would burn, the awful agonies they would endure, and the ages on ages through which their woes would last. The colonel of the regiment, a liberal-minded but somewhat loose-living officer, listened to the discourse with no small degree of uneasiness, and, when it was finished, turned to the Rev. John Pierpont, our venerated Unitarian father, who happened to be present, and asked him if he would not add a few words, hoping he would say something to counteract this fearful doctrine. The old man accepted the invitation, and, with his white locks streaming in the breeze, said: "Boys, I have heard what your chaplain here has been preaching to you about, and I do not believe a word of it." (A smile on the Colonel's face, and a cheer from the boys.) "But I will tell you what I do believe. I believe if you go on cursing and swearing, and running away from the rebels much longer, as some of you have been doing the last six months, you will get into a hell as much hotter than the one the chaplain has been preaching to you about as his is warmer than the two feet of snow you slept under last January." And, turning to the Colonel: "I believe that the United States officers who get drunk will have the hottest place in it." And then he went on with words that they could never forget, to tell them about the fearful punishment there is in sin itself; about the bottomless pit that a man carries in the depths of his own soul; and about the loss a person suffers, worse than that of all heavens, who loses his own manhood.

It is this which is the true Unitarian, aye, more, this which is

the real Christian, doctrine; this the kind of saving we are called upon, with an earnestness such as the old evangelical theology never dreamed of, to go forth into the world and do. No chance with us for the work of seeking and saving the lost! Why, just look at the world all around us! Here are myriads and myriads of human beings on every side who are not only in danger of hell, as theology tells us, but who are actually now in the very worst of all hells. The darkness is here. Vice, sin, shame, wrong, lust, intemperance, — their print is on our streets, their walk by our doors. They dig their pits in the very shadow of our churches; aye, they drag their victims over the threshold of our own homes. Souls are being blighted, scorched, burned, diseased, this very hour, with the flames of a fire more hellish than any that pulpit-fancy ever painted; mothers weeping over loved ones going down into the perdition of sin with bitterer tears than aught which graveyards ever witnessed; our whole land in danger of losing itself in that wilderness of dishonesty, corruption, and crime, where so many nations in the ages past have perished. What are these grand reforms that are lying before us, struggling now with weary, aching hands to do their task, but so many opportunities for Liberal Christian work? What all these mighty questions with which society is agitated to-day, — temperance, labor, education, the uplifting of the poor, the remedy of the social evil, the care of criminals, — what are they but fields all white for the harvest and waiting for the laborers to come in and do their work! Why, there is not a hamlet in the round earth to-day from which some of God's children are not wandering forth among the wild beasts of sin; not a village or a town in the whole range of Christendom from which the agonized cry is not going up for help; not a street of our large cities that is not crowded this very hour with great streams of the lost. And all this, friends, not as a mere matter of theory, not as a subject even of faith, but as a terrible, undeniable reality, taking place before our own eyes, making itself a part of our own tangible human life.

Then as to our means of doing this work: is there not something in the spirit, the truth, the morality, and in the whole genius of our Liberal Christianity; something in a faith which believes in a present God in the life which now is, in salvation as a living human interest; something in that very liberality and charity and breadth of view we are trying to cherish, which, instead of cooling our ardor, ought to qualify and inspire our people beyond all

others to go forth and do this work of saving human beings that are now and here in sin?

What though we do believe, as is charged against us, in preaching morality! Can any one look over our land to-day, and see how vice, wrong, crime, corruption, are entering into all its parts, aye, creeping over the very thresholds of our churches themselves, and say that there is any thing in the whole round of gospel truth for the preaching of which there is more need than of this despised morality? What though we do believe that all other denominations, yea, and all other religions, heathen as well as Christian, have some element of divine truth, are doing something likewise to redeem human souls? Is not that the very thing to excite our emulation, and to make us the more faithful in doing our part of the work? When the men went out of that little village to seek the lost, it was because there were two hundred of them marching together, and each lighting his own way, that the little ones at last were folded in the father's arms. So with religions. There is work enough for them all, — lost souls in each one's path, which only that one can save. And it is only as we march together, only as we hold our own torch high, and keep our faith, too, in our neighbor's, as having some of the same eternal light, that we can irradiate the world, and come at last on every sin-bemired soul. What though we do believe in universal salvation to take effect at last; believe that the Good Shepherd is to go forth with us and seek the lost, till every wandering lamb is found; the Great Father stand at the eternal door and call, till every prodigal son shall come back repentant from the husks and the swine, and be received into His ever-open arms? Is not this, in the larger view, the very thing which ought to fill us with that grandest of all motive powers, — the inspiration of hope, and the consciousness that not one effort we can put forth is ever to be in vain.

An Orthodox gentleman came to me once in a western town, where I had been preaching on this subject, and exclaimed, angrily: "If I believed as you do, I would never give another dollar of money, nor raise another finger, for the salvation of the world as long as I lived. What is the use of our doing any thing for what is absolutely sure anyway to be accomplished?" "My friend," said I, "you have six children. Now, suppose they were all taken sick with a fever, and you knew that a certain kind of medicine and a certain course of treatment were infallibly sure to cure

them, every one, while a certain other kind would save only a part, which would you give the most money for, and which would you administer with the most zeal?" "Why," said he, honestly, "I suppose the kind which would save them all." "Well," said I, "that is exactly the way it is with our Unitarian faith. Here is a whole world of God's children who are sick with sin. Jesus Christ, the great physician of souls, has come with a medicine of truth and a treatment of love that we believe are absolutely sure at last to restore every one of them to moral health and wholeness; and now, can you not see that if we are true to ourselves, and true to our own faith, we ought, on this same ground, to give more and to do more to bring it about than any other church on earth?" "Yes," said he, frankly, "I can." And so it is. Liberal Christianity, instead of being the least active, ought to be the great leading money-giving, work-doing, life-imparting missionary body of the globe. The trouble is not with our charity, our liberality, or our breadth of view; not with our Unitarianism, but that we are not true to ourselves, that we do not half believe our own doctrines, that we are not a tenth part Unitarians enough, and that we have never begun to drink from the real fountains of our own life. Our work over! Why, all we have done in the past is just to make our preparations, just to light our torches, forge our weapons, mark out our way; and now God's whole broad world is stretched out before us, full of work for us to go in and do. I am not going to depreciate the deeds of the fathers. It is a great and glorious battle that for these last fifty years they have been fighting; and they have won the victory, — won it, as far as any cause on this earth ever does, — won it in the best of all ways, not by the subjugation of our enemies, but by filling them with our own liberality and our own spirit, — won it, as we tried to do with the South, by making them a part of ourselves. And now the question is not about fighting this battle over again, but about what we are going to do with our victory. We want to make a new departure, — want to go forth now, not merely to proclaim our views, and to convert men to our faith, and to scatter, as we call it, the seeds of truth: these are only the beginning, only the trenches and the seeds out of which torches grow. We want to go forth as the grand end of all to use these blessed truths, to hold them up all ablaze in loving hands and loving hearts, as the means with which to seek and redeem our brother men. What the world is waiting for to-day, before it accepts our

views, is, not to have them proved with more logic, more Scripture, more intuition, but to have them proved with more work, more self-sacrifice, waiting to have it shown what we can do with them for human welfare. Go anywhere into our land, north, south, east, or west, — it is all the same, — and preach Liberal Christianity as a system of doctrine, and you will get the ears of a select few; go and preach Orthodoxy or Free Religion as a system of doctrine, and you will get the ears of another select few; but go and preach either of them as a live gospel of salvation, and you get the response of the warm, quick, loving human heart.

Let us forget self; forget all about building up our denomination; be willing, if need be, to lose our sectarian the same as our individual life, for Christ's sake. Let us only ask how we shall remember God, how we shall build up the kingdom of heaven, how we shall do the most to save souls and redeem the world. Let us do this, and we shall find our true denominational life; find ourselves, at the end of another fifty years, the grandest Church the world has ever seen. And it is only when this work is over, only when every wrong is righted, every reform triumphant, every sin and shame and vice destroyed; every grog-shop closed, every house of shame and pollution purified, every senate-chamber filled with justice; every man and child, aye, and every woman, of God's family endowed with their rights; only when the last wandering prodigal in the remotest country of sin shall have been found and brought back again to the eternal door, and God's will be done on earth as it is in heaven, — only then that it can be said of Liberal Christianity, "Its work is done."

The following hymn, written for the occasion by Mrs. CHARLES LOWE, was then sung, to the tune of "Hebron:" —

Brothers and Sisters, time has fled,
And fifty years have passed away,
Since first our reverend sires were led
To frame the bond we bless to-day.

The bond of peace, to them denied,
For sorrow walked with them abroad,
And friendly faces turned aside,
And called them traitors to their Lord.

They wavered not, but on they went,
In search for light, and air, and sun;
Ere long the Comforter was sent
To melt that brotherhood in one.

Baptized into the blessed name
Of Father, Son, and Holy Ghost,
They spoke with tongues of living flame,
To conquer Evil's mighty host!

Brothers and Sisters, shall we lay
Our armor down, and say 'tis done,
The work for which they long did pray
And strive,—the work but just begun?

By all the memories of the past
That cluster round this festive hour,
By all our aspirations vast,
Let us again go forth with power,

In the sweet presence of the dead,
Who are alive, and walk unseen,
Their faces all with peace o'erspread,
With eyes so radiant and serene!

Come, Holy Father, speak, and find
Our waiting spirits ever nigh!
Come, Heavenly Master, gently bind
Thy workers here, and there on high!

The PRESIDENT. — We have present here with us to-day a representative of the British and Foreign Unitarian Association, who will speak more at length this evening, to whom I take pleasure in now introducing you.

REMARKS OF REV. BROOKE HERFORD.

Mr. President and Friends, — As your President has said, I am to be let off in full upon you to-night, and am now merely standing up to read you the formal greeting which the Association that I represent charged me to give to you.

DEAR CHRISTIAN BRETHREN, — We rejoice that in the person of our esteemed friend, the Rev. Brooke Herford, of Manchester, our Association will be so well represented at the meetings you are about to hold. But we also feel that, at this auspicious season, the fiftieth anniversary of your Association, an occasion is afforded us, which we could not neglect, to send, in direct form, our cordial greetings through you to the entire brotherhood of our faith in America.

We cannot forget either the hard labors and severe trials through which the cause of enlightenment and liberty has been maintained in your country, and by so many members of your churches, during this last half century, nor the invariable services to Christian truth, righteousness, and freedom throughout the world which have been rendered by American writers, the influence of whose works is every day increasing. And we heartily congratulate you on the signs of vigor and prosperity which have marked, especially of late years, the operations of a society devoted to these noble ends.

We are also celebrating this year the Jubilee of the British and Foreign Unitarian Association. It is a remarkable fact that our kindred societies, without previous concert, commenced their career at the same date, in the year 1825. We are engaged in precisely the same work, — the maintenance and diffusion of pure Christianity, freed from dogmatic limitations and traditional corruptions; and often has our Association received encouragement in its labors, pursued under many difficulties, by the words of fresh hope, and the evidences of constantly increasing success which have come to us from across the Atlantic. May we always prove helpful to each other, as closely allied in this grand and holy work, — the restoration of the long-obscured truth and simplicity of the gospel. And may the Spirit of the

Living God, the spirit of truth, peace, unity, and love, abide with rich blessing in all our churches.

Yours, with sincere fraternal regard,

Sir J. C. LAWRENCE, Bart., M.P., *Chairman.*
E. J. NETTLEFOLK, *Treasurer.*
R. SPEARS, *Secretary.*

I will only add now, Mr. President, just a word or two of my own, to say with what pleasure it is that I find myself here. I have long looked forward to being, on some occasion, with this annual gathering of our American brethren. And when I came in from my forty hours' journey from Chicago, I might have been at home, so familiar were the expressions that were at that moment being read by your secretary, Mr. Shippen. He was trying to make out, as we do on our side, that all the depreciatory self-criticism, which is one of our leading features on our side of the water (I thought you were more free from it), was for our good, and a sign of wholesome progress. Maybe it is. I only refer to it because it was such a very familiar sound to me.

Then we had that beautiful address on the "Half Century of Unitarian Literature," just glorifying our American writers, as we love to glorify our English writers.

And then we had that powerful address upon "Religion and Science," from one whose name is a household word in our churches. Well, it is a good thing to get together sometimes in this way, and get a little excited about ourselves. We had a Western Conference at Chicago only week before last, and we wound each other up very much at the first meetings, and we finished up with a great mass meeting at Hooley's theatre on Sunday night, and, as Unitarians usually do when they have had a good time, we glorified Unitarianism until some of the friends looked down and said, "Oh! if there had been any Orthodox people there, we should have been ashamed for them to hear it." I said, "Don't trouble yourselves. It is a very good thing that we Unitarians, who all the year through are laboring on, and mostly have to go to the wall; who all the year through are the small people of the places where we are working, and have every man's hand against us, however much our hand may be held out to every man, as it mostly is, — it is a good thing to come together and feel that we are a bigger body than we thought, to feel that

we are strong, and, if not the only righteous, at least fighting in a good cause, and encourage one another to go on in it heartily.

But my postscript to the letter is to be given to-night.

The PRESIDENT. — We also have present with us one who represents a movement in the direction of Liberal Christianity in Sweden, who will not address you at length, but whom I shall be pleased to introduce to you, that you may exchange greetings with him.

Dr. CARL VON BERGEN, bearing a letter from friends in Sweden,* was then presented to the audience, and warmly greeted, but reserved his remarks for the meeting of the Ministerial Conference.

The PRESIDENT. — There are assigned for the morning two more addresses, — one from Mr. White, of Keene, upon "Our Obligations to the Fathers of our Faith among the Laity;" and

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* TO THE AMERICAN UNITARIAN ASSOCIATION: —

We, the undersigned, Swedish citizens and friends of mental liberty and religious progress, will hereby send to the American Unitarian Association our cordial and respectful compliments. It has long been our desire, shared by many adherents of our views, to have, in order to promote our common spiritual interests, an opportunity of entering into communication with the gentlemen who, in the United States, are pursuing that work of intellectual freedom and liberal education of the people, among the founders of which we gratefully remember William Channing and Theodore Parker, those teachers of religion so highly appreciated in many places of the Protestant Europe, and especially in our own country. On occasion of all that, and friendly summoned by an esteemed member of your Association, we now attempt to make you acquainted with our cause, by sending to your May meeting at Boston a deputy from Sweden. The bearer of this address, Mr. Carl Von Bergen, Doctor of Philosophy, late editor of a monthly journal for ecclesiastical reform, and now a copartner of one of the great daily papers of Stockholm, is an eminent writer upon philosophical and scientifically religious subjects, and, besides, a well-known lecturer upon religious and social questions. On our, as well as on his own, behalf, he will give you a complete account of the prospects of religious reform in Sweden, for the support of which we respectfully confide to your assistance and enlightened advices.

P. A. SUJESTROM, JACOBO LUNDBERGH,
A. F. AKERBERG, ARVID AHNFELT,
VIKTOR RYDBERG, KARL MOLLERSVARD.

STOCKHOLM, SWEDEN, April 26, 1875.

one by the Rev. Dr. Hosmer, upon "Our Departed Brethren of the Clergy." The two will probably extend somewhat beyond the proposed hour of adjournment; but that you may all understand the limit to which our meeting is proposed to extend, I state now what will constitute the morning exercises. I should add (that none may go away without joining in it) that the last exercise will be the singing of "Old Hundred."

ADDRESS OF REV. WILLIAM O. WHITE, OF KEENE, N. H.

"Call up the best hours of life in the last hour:" these are the words of a renowned German writer. He would have the dying one meditate on what was sweetest, most beautiful, and most gracious in his earthly experience. And so as we now, in these last hours, look back through the space of half a century, may we not count among our best hours, those that drew us the nearest and most tenderly toward the hearts of some of our valued and now departed laymen? And may we not fitly gather up a few of these fragrant memories to beguile us in these closing hours?

First, we honor the memory of these Christian fathers for their courage. They were dauntless men. They were not time-servers. Holding high office, many of them, and others, candidates for it, they shrank not in the least from the tempest of rebuke which often met the adherents of the liberal faith.

Secondly, we honor these dear souls for their humility, — for the lie that their lives and characters gave to the calumny that they relied upon their own works for an entrance to heaven. They felt that it was upon the same divine mercy that had given them all that was beautiful and dear here, that they could alone rely for any hope of future joy. But with all that, they believed in the inseparable connection between fidelity to conscience and true peace of mind; and they dared not ask even an Infinite Being to contrive any substitute by which this connection should be reversed. Is it strange, then, that with this blended courage and humility, there should have been cases where their purity of character became a perplexing puzzle to some of their opponents? "Is it not wonderful" (we have this anecdote on the authority of Chief Justice Parsons), "is it not wonderful," said one Calvinist to another, in the town of Newburyport, when speaking about an Arminian neighbor, "that with all this man's vagaries of doctrine,

his character should be so exemplary?" "Yes, yes," replied the other, "I have thought often and long upon it. I have watched that man these ten years, and sometimes I think the very devil helps him to be good." Since that time, may we not fear that the purity of the lives of many Unitarians has sometimes sent their opponents to the same diabolical theory in order to account for it?

Thirdly, we honor these men for their scholarship. The Greek Testament was not in the minister's hands alone in those days. That brave old Roman, Colonel Timothy Pickering, of Salem, entered into correspondence with his minister in regard to the meaning of certain Greek words in the New Testament. Among the papers of another inhabitant of Salem was found a translation of "The Epistle to the Romans," the work of hours taken from the duties of another profession.

Fourthly, we honor these men for the constant support which they gave to the institutions of religion; for their punctual, reverent attendance in church; for their hearty sympathy and co-operation. I recall John Quincy Adams at the age of seventy-five, standing out in the rain, a delegate to an ordination in a village church. I remember his subsequently bearing witness to the rare intellectual powers and the purity of character of Judge Vanderkemp, who, together with the noble Colonel Mappa, came over from Holland, and became the fathers of that picturesque little Israel of ours in the romantic neighborhood of Trenton, New York. Ah! what joy it must have sent to many a minister's heart to find that the truths that were so dear to him were entwined with the very fibres of such men's existence!

And we honor these men, also, for their hospitality. It would require a chapter in Chronicles, again, even to enumerate the homes here in Boston, in which the ministers were made happy guests, whether they came from town or from country.

And, moreover, we are under obligations to these men for their catholicity of spirit. Shrinking, many of them, from the name "Unitarian," as though it contained the idea of only a part of what they believed, preferring the broader name of "Christians," they nevertheless were willing to assume, as I have indicated before, the reproach of that name. And yet it has always seemed in certain quarters, to impeach a little the sincerity of these men, that they also aided earnest men in other communions, in projects which were near to their hearts. Their theological opponents could not see, as they did, a community of feeling deeper than the

plummets of any human creed could sound, and they failed to understand precisely how these men could return good for evil.

We have, in the book of our Brother Putnam, which has been commented upon this morning by our Brother Foote, what, although we hardly have established our claim to be Hebrews of the Hebrews, might be regarded in some sense as a Book of Psalms. But when we recall the hosts of good men that have been an ornament to the bench from our ranks, we may surely claim that we have our "Book of Judges;" and it is a book not touched with the fitful blaze that illumines the book in the earlier dispensation, but shining with all the serenity and radiance of the new. Upon its pages are our First and Second Samuels, Judge Putnam and Judge Wilde; our Lemuel, that massive pillar of rectitude, Chief Justice Shaw; our John, the ancestor of those men who bear with honor the name of Lowell in peace or in war; and that other John, who has added lustre in Plymouth to the name of Davis. And then there was Charles Jackson, kindred in spirit as well as in blood to James Jackson, the beloved physician, whose name recalls the names of other physicians, such as Dr. Moultrie of Charleston, South Carolina, Dr. Parkhurst of Petersham, Dr. Ware and Dr. George Hayward of Boston, Dr. Guiteau of Trenton, N. Y., Dr. Gorham of Exeter, N. H., Edward B. Peirson of Salem, and Henry Bigelow of Newton, whose lives illustrated how closely the line of Christian sympathy and practical duty will run side by side oftentimes between the ministerial and the medical professions.

But to refer back for a moment to the "Book of Judges," there, too, we may read the name of William Cranch, of Washington, transparent with judicial purity, and beaming with all the amenities of home. There, too, we find the name of Joseph Story, the youngest man, after sixty, that I ever knew, just as ready to give a social hour and to open the stores of his mind and legal erudition to a mere boy as he would have been to the most learned person in the land. Fitly may we now recall his words uttered at our Annual Meeting in 1832, — for he was president of this Association in his day. He says: "No nation upon earth needs so much to be fenced around with the great principles of morals and religion as America." And well may we reiterate it in these days; well do the words of our Brother Hedge give us cause to say and feel it; for when one deliberately feels that the universe itself is only a grand, hollow cheat, with no divine hand guiding it, within

or without, how infinitely the temptations are increased for him to make his own life a hollow mockery!

In Daniel Appleton White, of Salem, we see a man in whom a passion for theological study struggled with the love which he had for his own profession, — a man who, on the verge of eighty-five, scarce lived to hold in his hand the book in which, during those last years and months of his life, he had sought, by documentary evidence, to free the memories of the early fathers of the First Church in Salem from the reproach of that bigotry which he felt that it had been reserved for their successors, a generation or two afterwards, to manifest.

There was Charles H. Warren, too, the impersonation of joyous hospitality, whose life leaped forward like a sparkling brook, brightening by its flashes of wit, each hour as it passed by.

And how can I avoid naming Chief Justice Bellows, of New Hampshire, a man brimful of the milk of human kindness; a man who might be called in very truth a parish in himself, and who was actively earnest and zealous in endeavoring to bring Christianity, as he understood it, more and more within the enjoyment of everybody in his State.

I might add Prescott, the father of the historian, himself one of our number (as well as the other historians that have been named to-day); Judge Foote, of Vermont; Judge Dawes, of Boston; Judge Lyman and Judge Howe, of Northampton; Judge Wayne, of Georgia; Judge Ware, of Maine; and the venerable Jeremiah Smith, of New Hampshire; and we might go on much farther, I trust, without any risk of stumbling, before we got through, upon the "Unjust Judge" of the parable.

So much for the judges. And many we have among the merchants, — Seth Lowe of Brooklyn, and Jonathan Goodhue of New York, the type of mercantile integrity; and how many names in Boston, — such as Samuel Appleton, Robert Waterston, George Bond, and Amos Lawrence, whose life might have seemed to some casual observer to have resembled more that of some good angel who had missed his way while looking after heaven, and who had begun to live here in his every-day transactions and in his modes of benevolence as a spirit would there. Alas! that to these names we must now add the name of Albert Fearing, the friend of little children, the friend of the poor outcast sailor, the man of a wise and generous beneficence. Nor will we fail to cherish the memory of Moses Grant, that self-sacrificing, devoted apostle of tem-

perance, although the grass has long been waving over his grave.

Among the lawyers we have Leverett Saltonstall, whose face was sparkling with a welcome joyousness the whole time, the man who, when Sunday schools were a new thing among us, bravely undertook the charge (at that time supposed to be somewhat difficult) of a Sunday school in Salem, as its superintendent. And I cannot forget to mention here one whom I do not name so much any more than in the case of Mr. Saltonstall, because he was a distinguished member of Congress, as because he took hold of labors which some would consider humble. Samuel Hoar was identified with the Sunday school. I recollect him well, in the church in Concord, Massachusetts, surrounded by a score of ladies, whom he was instructing there from the open Bible. What an atmosphere of purity surrounded that man wherever he went! And there was Charles Greeley Loring, whom some of us may remember delightfully as the presiding officer in Cambridge on Commemoration Day. If some of these men had been asked the question abruptly, as people are sometimes asked now, "Have you any religion?" they might have been tempted to reply, as a good man is once said to have answered, "Not much — *to speak of*." And yet their religion spoke in their eyes; it was transparent in their lives.

There was Josiah Quincy, who enacted, wherever he went, a Civil Rights Law thirty years before it was passed by Congress. It is a rainy afternoon; a colored woman, quite anxious about her attire, tries to persuade the driver of the omnibus which she is about to enter, in plaintive terms, to allow her a seat in the inside of the vehicle, instead of on the outside. There is no look of encouragement from him or from any of the passengers, until Josiah Quincy, armed with the same majesty with which he was clothed when Mayor of Boston, descends from the vehicle, and, escorting tho poor, perplexed soul into the coach, says, "There is plenty of room, madam. Take a seat out of the rain, madam. You are very welcome."

It was in the same spirit that we find Horace Mann, not long after that period, receiving as a guest, week after week, at his table, a colored pupil from the Normal School, in West Newton, ostracized by her complexion from every boarding-house in the village.

I can but briefly allude to some of our pecuniary benefactors,

—such as Mr. Graham, of Brooklyn; Mr. Perkins, of Fitchburg; James Hayward, whose munificent benefaction of $20,000 will cause his name to be remembered gratefully and tenderly by generations to come, we trust, in connection with the India Mission; Joshua Brookes, of New York, generous donor of a noble fund for circulating our liberal religious literature among Western ministers of all denominations; and Mr. and Mrs. Daniel Denny, whose recent timely bequests to our funds will keep their names fresh in living service. Most thankfully do we also name H. J. Huidekoper, the planter of the church and the Theological School at Meadville. His name will not soon perish from human memory, while upon his descendants it still so gracefully rests.

But when we recall St. Paul, saying, "Help those women which labored with me in the gospel," and St. John speaking of the "elect lady," how would our occasion be considered at all complete, if we did, not for a moment, speak of such women as Mrs. Eliza Farrar, Mrs. C. M. Kirkland, Mrs. Eliza Buckminster Lee, Miss Catherine Sedgwick, Mrs. Charles Follen, Mrs. George G. Lee, and others. And we would lovingly call to remembrance many women, who, in the spirit of the late Mrs. Bennett, of Uxbridge, worked in harmony with such men as James P. Walker, Manlius Stimpson Clarke, John W. Foster, and others, as devoted friends of the Sunday school.

But I must leave much unsaid, of which I would like to speak.

Some persons may ask, "How did these men die?" How *did* they die? Nathaniel Bowditch, the great astronomer, translator of the works of La Place, says in his last illness to a friend, "In my youth I was troubled with atheistical companions. I battled their arguments stoutly, not with the logic which you might find in "Locke," but with the logic I found *here*," laying his hand upon his heart. Stephen Clarendon Phillips, champion of the antislavery cause in the discussions of this Association, a distinguished merchant of Salem, went up in a chariot of flame from a steamboat on the river St. Lawrence. We have no testimony regarding what his last words or thoughts were; but it so happened that, two or three years before that event, one hot August Sunday evening, he asked me in Salem to go with him to hold a third service at a little island in the harbor. We went. As we rowed there, a fearful thunder gust sprang up, and many of the passengers in the boat were a good deal agitated; when Mr. Phillips

said, in a low, sweet voice, "Oh! how much comfort I have often found in the words of the hymn, —

> 'In the thick cloud's tremendous gloom,
> The lightning's lurid glare,
> It sees the same all-gracious Power,
> That breathes the vernal air.'"

We have thus the key to the way in which he met his fiery baptism afterwards in Canada.

Josiah Quincy, on the verge of ninety-two, closes his diary with these words, "The light of the sun is withdrawing, but, blessed be Heaven, the light of the evening star reveals the hope of a coming immortality!"

And it is of such people as these, that the Rev. Dr. Edgar of Ireland is virtually speaking, when he says, as he did in the year 1844, about Unitarianism, "It is the negation of truth, the absence of religion, the extinguisher of piety, the deep, dark, cold grave of Christianity!" We appeal, in refutation of that charge, to the names of such men and such women as you have heard mentioned this morning; and to others, — to such men as John Vaughan of Philadelphia, Henry Sedgwick of New York, John Cavender, the merchant of St. Louis, Judge Pirtle of Louisville, Nathan Hale and James Savage of Boston; and Edward Everett, whom our Brother Hosmer may also mention, as he joins our ranks, both as a minister and a layman. We deal with such men as these, and with such men as Horace Appleton Haven of Portsmouth, New Hampshire, Henry Wheaton of Rhode Island, John Albion Andrew, the pillar of the Church as well as of the State, and many other shining names, when we ask if these calumnies have ever been substantiated.*

And now, as we close, may I not ask once more, "Is not the faith that taught such souls how to live and how to die, worth

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* Among the host of persons that also rise up before us in this connection are Professor Levi Hedge, of Cambridge, transparent in purity of purpose; Stephen Higginson, of Cambridge, whose whole heart was in our faith; Samuel Lord, of Portsmouth, New Hampshire; John Davis and Levi Lincoln, of Worcester; James H. Wells, of Hartford; Benjamin Abbott, of Exeter, New Hampshire, the revered instructor; Stephen Longfellow and William Pitt Fessenden, of Portland; John Parker Hale, of Dover, New Hampshire; and Thomas Dawes Eliot, of New Bedford

A friend tells us that the late Rev. Dr. James Walker once said to him that he thought that the Unitarian movement in our country at the outset was largely the result of the demand for a purer theology on the part of scholarly and excellent men among the laity.

clinging to? Is it not worth making fresh sacrifices for? Does it not become us to be engaged with deeper earnestness and with a more intense zeal in our labors for perpetuating it? You would say so, you that are younger, could you look with some of us, into the eyes of those men that have now passed away.

"Call them from the dead,
For our eyes to see,
Sons of Wisdom, Song, and Power,
Giving earth its richest dower,
And making nations free, —
A glorious company.

Call them from the dead,
For our eyes to see,
Forms of beauty, love, and grace,
Sunshine in the shady place,
That made it life to be, —
A blessed company.

Call them from the dead.
Vain the call would be,
But the hand of death shall lay,
Like that of Christ, its healing clay
On eyes which then shall see
That glorious company!"

ADDRESS OF REV. GEORGE W. HOSMER, D.D.

For the part you ask me to take, Mr. President, in this golden anniversary, I wish it were possible for us all to be close together as one family. I would have a home feeling, and speak familiar words to all these children of the fathers of our household of faith.

My life has run along parallel with the life of our Association. At twenty-one years of age, a junior at college, as I looked eagerly out upon passing events, I was interested in the movement of the Unitarians to build up a brotherhood of their own, since they had been excluded from their old fellowship.

I was present, I think, at the third and fourth anniversaries. The pictures are before me now. Dr. Bancroft, from the heart of the Commonwealth, was in the chair, — as always, wise, pertinent, courteous, and decisive. Dr. Thayer, of Lancaster, with his gracious dignity, introduced to the meeting the consideration of Rammohun Roy, whose appearance in India and the world was the marked event of the time, and the opportunity offered to send pure Christianity to the millions of Asia.

At the fourth anniversary, a young man was present who had been sent by the Association to spy out the West as a field of missionary enterprise; and he stood before the assembly, loaded with "grapes of Eschol," to show the promise of the land. Expectation was on tiptoe. East and west, from the rising of the sun to the going down of the same, prospects were opening.

Forty years ago to-night I stood before the Association, loaded

with those same Eschol grapes, so many of which have been brought here. I had just returned from a six months' missionary tour through the West and South. The grapes, as I showed, were very fine; and I reported that the gates were open. There was a cry, — "Come over into Macedonia and help us." And some of us heard, and went.

That, Mr. President, was our Age of Hope. Think of our household of faith at that period. The memories of Kirkland and Buckminister and Thatcher still linger in our churches. The great controversies between Drs. Channing and Worcester, Professors Norton and Stuart, and Drs. Ware and Woods, were closed. Dr. Channing was still profoundly at work, preaching sermons that sounded the depth of humanity, and opened heights in God and immortality, and writing those remarkable articles on Milton, Napoleon, Self-culture, Education, and Liberty; Dr. Walker, with rare ability, was writing and preaching; Jared Sparks and William Ware were enriching the world by their studies of history and literature; Henry Ware, already crippled by trying to do so much, was manfully striving to do even more and more; Dr. Gilman, in the southern firmament, was shining with a pure, steady light; Drs. Francis and Noyes were laying in the stores of their sacred learning; Dr. Allen, at Northboro', was fulfilling his ministry of Christian education; Dr. Nichols was, in the depths of his life, spending those "Hours with the Evangelists;" Dr. Lamson was reading the Greek and Latin fathers, in preparation for his "History of the Early Church;" Ezra S. Goodwin, of Sandwich, was reading all the Greek classics, in earnest pursuit of *aiōn* and *aiōnios*, to be convinced, and to convince many others, that their essential meaning was *spiritual*, rather than *everlasting;* Samuel J. May was in his little vineyard at Brooklyn, Conn., just finding out what great things the Lord had for him to do, in bonds of love, for them bound in fetters of iron; John Pierpont was in the midst of every gathering, a knightly soul, "the airs of Palestine" always breathing round him; William P. Lunt, at New York, had begun his work, which was ended in the desert, under the shadow of Mount Sinai, and the dirge by his friend, Dr. Frothingham, broke upon our ears, —

> "A wail from the desert,
> A wail from across the sea;
> The home he left bereft,
> Bereft for evermore must be."

Ephraim Peabody, at Cincinnati, was in his beautiful and holy ministry; Stephen G. Bulfinch, as preacher and poet, was publishing the "Cross and Crown;" Ezra Stiles Gannett, the dear saint, with enthusiastic devotedness, was giving himself away to God and fellow-man.

And when the anniversaries came, what a goodly company appeared. See them as they come in our thought, — Drs. Ripley, of Concord; Kindall, of Plymouth; Willard, of Deerfield; Pierce, of Brookline; Porter, of Roxbury; Harris, of Dorchester; Clarke, of Norton; Thompson, of Barre; and Bancroft, and Thayer, and Nichols, and Parker, and Flint, and Brazer; and how many more, venerable and benignant, who came, with their gray hair and dignity, to honor the anniversaries! To us young ministers to be in that presence was inspiration and encouragement.

I am ready to think that the little band of Unitarian ministers forty years ago was quite remarkable. They were select men; independent thought had brought them into much tribulation; and they came out of it courageous and strong. In our old Connecticut River Association, Dr. Willard had come to his pulpit in Deerfield through a battle of opinions and passions. Father Field, of Charlemont, the venerable Dan Huntington, of Hadley, and Winthrop Bailey, of Greenfield, had left all in the old home of their former Orthodoxy, — all but their Christian character and manhood; and we looked upon them as veterans of a holy war. That old brotherhood had not the fluent thought and ready speech of our young brothers to-day; but they were staunch as the rocks, and in full earnest. Said Mr. Burr, the Orthodox minister of Sandwich, to his neighbor, Ezra S. Goodwin: "Mr. Goodwin, what would you give to establish Unitarianism here and in New England?" "What would I give, sir? I would give my life," was the prompt reply.

The old brotherhood, pressed on every side, was compact and firm. With faith in God and one another, a few, but undaunted, there they stood, — not in a Thermopylæ: they had no flank protection, as the Spartans had; they were exposed and opposed on all sides. But as the mountains are round about Jerusalem, so the Lord was round about his people. All thanks, under God, to those men who opened the way for us.

We inherit through them. Here is real apostolic succession. They laid their hands upon our heads, — it was by symbol, to show that their influence would flow into our lives. Can we not, my

brothers, every one of us, tell how and when those fathers touched us, and gave us of their power? This *make-up* of what we are is a wonderful thing. Influences within and around us are always at work, and more than we know; but sometimes the influence is so striking that we never forget it.

Samuel Barrett, of the Chambers Street Church, of blessed memory, as a teacher of my youth, started me to come here to-day. Sixty years ago, Dr. Lowell, by exchange with Dr. Ripley, at Concord, preached, "Except ye have the spirit of Christ, ye are none of his." And the influence of that sermon is in my life to-day. Fifty years ago, Dr. Lowell came to the College Chapel, and preached, "Thou God seest me." And to my mind henceforth "God" and "me" were definite, distinguished, and related as never before. Dr. Channing came to the College Chapel, and preached, "Fools make a mock of sin," — it was so tenderly sympathetic and searching. Then Henry Coleman came from Salem, and preached an impressive sermon on Retribution; and three articles of Dr. Follen appeared on Immortality and Retribution; and so foundations were put under us. At a preparatory lecture before the Chauncy Place and Federal Street Churches, Dr. Frothingham preached, "The Word was made flesh, and dwelt amongst us, full of grace and truth." It was a grand sermon: theology, poetry, learning, all fused in a devout spirit, and quickening truth came into my mind, — an everlasting possession.

Once more. I love to tell my indebtedness to those elder brothers. In 1828, Mr. Norton's health broke down under his labor. He must go away; and there was little hope that he would ever return to work any more for us. For the last time he met his classes in the chapel of Divinity Hall. Generally, we had met him with a sense of his calm but imperative requisition of thorough preparation for our exercise; but now he came tremulous with tenderest sympathy and profoundest religious feeling. He told us how his hopes of usefulness were disappointed. He must go away, and might never return; and he opened the depths of his faith and trust. He said we all were embosomed in the loving providence of the Father, and were safe while obedient: separation, distance, ocean, death, could not hurt us. And then he prayed: deep called unto deep; and there, before the Mercy Seat, he bade us farewell! And we went out from that presence of Grace other men than those who came in. And how many, after hearing Dr. Channing, Theodore Parker, Starr King, — how many, after see-

ing the practical beneficence of Dr. Tuckerman, Frederic T. Gray, and Oliver C. Everett, — how many of us here to-day, thinking of the life and service of our dear Charles Lowe, model secretary, editor, speaker, man, — how many, with deepest gratitude to God, take the help of his faithful sons.

Such is the real apostolic succession. So we inherit power, enter into other men's labors, and are grafted upon their stock.

Following such leaders, the last fifty years have been a grand time for us to live. Where in all the ages could we find a better? — the world opening; knowledge increasing; and the horizon of life widening, and its spirit so greatly improved.

But the old prophets are gone; and those young men whom they helped, — they are here, but they all have gray hair. What of the coming day?

It is neither wise nor possible to resist change. Indeed, we must not forget that progress is change, though all change is not progress. Everywhere there is commotion, disintegration. Science brings sharper tests of criticism, and demands that all things be tried. Let it be so. If earthly admixtures still hide or hinder truth, let them be eliminated. Many things — customs, forms, truths even — that we hold sacred are rudely assailed. But let us have courage and hope. Our fathers' thoughtful conviction and our own experience should make us confident in God and man, and in truth. It would be strange if we, who for half a century have been terrifying our Orthodox brethren, were now to be terrified lest sharp criticism annihilate God's truth, or hinder it long. There must be thorough analysis, in order to perfect synthesis. Great changes are at hand. I see them coming. There is to be a wreck of sectarian names, fences, and methods; and, instead, broader sympathies, more generous fellowship, and a deeper unity.

We of the last fifty years hail with hope and bid God-speed to the men who are to dress the Lord's vineyard the next half century.

Mr. Benjamin H. Green presented the report of the Committee on collecting and counting votes, and the following officers were declared elected for the ensuing year: —

Hon. JOHN WELLS	*President.*
Hon. WILLIAM C. BRYANT Hon. CHARLES A. STEVENS	*Vice-Presidents.*
Rev. RUSH R. SHIPPEN	*Secretary.*
GEORGE W. FOX	*Assistant-Secretary.*
ARTHUR T. LYMAN	*Treasurer.*

Directors.

Rev. GEORGE L. CHANEY.	ABRAHAM FIRTH.
Rev. G. W. HOSMER, D.D.	THOMAS GAFFIELD.
Rev. JOHN C. KIMBALL.	GEORGE O. SHATTUCK.
Rev. GRINDALL REYNOLDS.	Hon. THOMAS TALBOT.
Rev. CARLTON A. STAPLES.	Col. JOHN W. WETHERELL.
Rev. SAMUEL B. STEWART.	Miss E. P. CHANNING.
Rev. JOHN F. W. WARE.	Mrs. F. T. GRAY.

The doxology was then sung, and the meeting adjourned till evening.

EVENING SESSION.

THE evening session was opened by singing part of a hymn, written by Rev. R. C. WATERSTON for the Unitarian Festival in 1845.

Prayer was offered by Rev. FREDERIC A. FARLEY, D.D., of Brooklyn, N. Y.

The President then introduced Rev. JOHN H. HEYWOOD, of Louisville, Ky.

ADDRESS OF REV. JOHN H. HEYWOOD.

Mr. President, — The subject which has been assigned to me to say a few words upon this evening is "The Tendencies towards Christian Unity." I do not propose, in speaking upon this topic, — a topic which I hope is pleasant to our hearts, — to utter any diatribe against denominationalism; to say a single word against the denominational spirit: for denominationalism has had its part, and a very important part, to play in the past. It has had a work to do, a grand work, for our own body, and for other bodies, and I do not feel that we have any occasion to throw any stone against that spirit of denominational activity and fidelity. I feel, for one, a profound respect for any denomination and every denomination which, having earnest convictions of truth, determines in every possible way to carry out those convictions, and to accomplish the work which it feels is assigned unto it to do; and I believe, moreover, that every denomination, in carrying out earnestly, faithfully, perseveringly, the work which it feels is entrusted to it, is, consciously or unconsciously, doing a great deal, directly or indirectly, towards the promotion of this spirit of Christian unity, which we all hail with joy.

I remember, a great many years ago, in 1830 or 1835, when going from Albany to Buffalo on my way towards my home in Kentucky, instead of finding in that great Empire State one large railroad, such as we now behold, I found first a little railroad, from Albany to Schenectady; and then I was taken upon another, which carried me to Utica; and then upon another, which carried me from Utica to Syracuse: and so on, — some six or eight roads, — "denominational roads," we may call them, built for their own interests, not looking at the great end, specifically. Each road

had its own cars, and those cars were constructed according to the whims of the directors, and the passengers and baggage all had to be transferred from one road to the other. But although those were inconvenient steps for us to take, we can now see that it was the building of those separate roads which prepared the way for that magnificent road, with its four tracks, going through the Empire State, along which the commerce of the world is passing to and fro. Nothing, therefore, let us say against the spirit of denominational activity, doing faithfully its own appointed work.

But there is a tendency now, which we all rejoice in, towards Christian unity, more characteristic, perhaps, of our present time than of any preceding time. Let me illustrate the tendency towards sectarian disunion and towards Christian unity by two incidents. About thirty-three years ago, Father Taylor, who had, as he once said of another, "a heart as big as a hogshead, and as open as a sunflower," came to Louisville. He came at the invitation of various churches there, to assist them in an effort which they were making to build a Seaman's Bethel; and he preached in those churches, and his words were words of power, — fresh as the breezes of the ocean, and oftentimes as keen as they. He preached in the churches, and he preached out of doors; he preached from wagon-tops, that were extemporized into pulpits, and swayed the hearts and minds of the people; for his great intellect and his great heart were expanded then and there to the fullest, and poured themselves out in streams of thrilling eloquence. All went well, until, alas! the good, the noble-hearted, the loving seaman's friend, saw fit to occupy our Unitarian pulpit, and preach in our church; and then a Presbyterian minister, a man of national name, a man of fine presence, a man of good intellect, and well cultivated, but rigidly bound to his Presbyterian ideas, withdrew from Father Taylor the invitation which he had given the good man to speak in his pulpit in advocacy of that great cause. Father Taylor was a little surprised; we were all surprised; but the brave old sailor was not to be thrown off of his balance. With his keen insight and aptness of illustration, he said of this minister, who was a noble man in all relations outside of theology, — broad, I mean, and generous, — that "he was better by nature than by grace." "I intended," he said, "to preach for Brother Heywood once, but you have made such a fuss about it, that I shall certainly preach for him a second time." He did preach for me again; and never have I listened to words that were more

thrilling, or that moved the people more powerfully, than the words that came from his lips on the occasion of that second preaching.

I mention this incident to show that this spirit was widely prevalent; for it was not only manifested in this opposition to Father Taylor's preaching in a Unitarian pulpit, but there was no really cordial feeling existing among the evangelical bodies themselves at that time. Let that one incident illustrate this tendency, — the tendency towards sectarian disunion.

Let me mention one incident as illustrating the opposite tendency. Two years ago, there was a great meeting of the Evangelical Alliance, — a very notable assembly, one that every one who studies the currents of thought and the movements of society looked upon with interest, — in which these evangelical bodies, as they term themselves, came together, forgetting, to a large extent, their denominational and sectarian differences, and seeking to deepen their common life, to strengthen their common thought, and to prepare themselves for more earnest Christian activity. In reading the proceedings of this meeting one day, I noticed that on one occasion some gentleman, in the course of his remarks, spoke disparagingly of the Unitarian body; and soon as he sat down, a large-hearted and broad-minded Episcopal clergyman of New York rose and said that he regretted, deeply and sincerely, the utterance of those words, for he, for one, was ready to say that the Unitarian denomination had done a great service in emphasizing the humanity of our Lord; a great service, not merely to their own members, to their own large and respectable communion, but had done a great service to the whole body of Christendom. It seemed to me, my friends, that the fact of the coming together of these different organizations, forgetting for the time their sectarian divisions, and the additional fact of the rising in that body of one of those broad-hearted men to bear this frank and strong testimony to the good done by our beloved body, constituted a very interesting incident, and one very illustrative of the tendency of our time.

There is a tendency, a growing tendency, towards Christian unity, and we must all rejoice in it. For, dear friends, may I not say, do you not feel with me, that for want of such unity there has been a sad wasting of moral and spiritual resources, and that the actual and practical condition of society around us has been such as to cause you and me, and all of us, to feel oftentimes pained to the very centre of our hearts, and oftentimes has led us

to bow in agony, almost the agony of despair? We want to have these Christian resources brought together, united firmly, and all consecrated to those great ends which were alluded to so impressively this morning by one of our brothers, in order that society may be thoroughly Christianized, the whole community elevated, and made into something like a genuine Christian brotherhood. The tendency, then, is cheering towards this unity, which shall cause the resources of the churches to be utilized and consecrated to these great Christian ends.

Has our denomination done any thing towards promoting this tendency? I think it has done a great deal, and I am very grateful for what it has done; but I think it would be presumptuous in us, and every way unbecoming, to claim the whole credit for our body. I was glad that one of our brothers, in speaking upon this point this morning, took occasion to say that the credit was due, not to any one body, but belonged to the whole body of Christians, as influenced by the spirit of Christ and God.

But while we see with joy what has been done by the liberal-spirited and true-hearted men in all denominations, and out of all denominations, towards advancing this great end, towards developing this tendency, I think that every one who looks upon the past calmly and fairly will delight in giving to our fathers and brothers in our denomination the credit of having done a great deal towards developing this tendency and making it effective. They have done it in ever so many ways. That beautiful account given us this morning, so analytical, so rich, so comprehensive, so true to the humane and noble literature by which our body has glorified itself and done a noble work for humanity, — that broad and humane and beautiful literature attests one method in which our fathers have done a great deal toward accomplishing this end.

Again, they were always bold; we have oftentimes heard it said in these latter days that the leaders of the Unitarian body in the past, as well as in the present, have been too often characterized by mere negations. We little realize now-a-days how true, how earnest, how bold, our fathers were, in the great work that they did. In these centennial days, these days in which we are thrilled by reminiscences of the past, we have read again the stirring story of the hanging of the two lights in yonder belfry. Our fathers were constantly hanging up lights in the belfry of Christ's great Church, whenever they saw that any were advancing with pur-

poses hostile to spiritual and religious freedom. All honor to the fathers for their heroism and courage!

Then, again, my friends, how much have those fathers done for us, and done for the world at large, for the promotion of this spirit, by their bringing out into such bold relief the vital, essential truths of Christianity. You have read, and I have read, with interest the story of that scholarly man whose eye fell upon that old manuscript, that wonderfully rich and valuable palimpsest, and who thought that he discerned under the writing that met the eye indications of writing far more valuable, and who persevered, with infinite pains, until he had removed from that precious manuscript the writings of Father Ephraim, good man as he was, and brought to light the manuscript of the precious Bible itself. So it seems to me our fathers have been, in their work, all the time removing from this glorious palimpsest that which has been written in the spirit and for the purposes of ecclesiasticism and sectarianism, and bringing out into bold relief the gospel of the dear Saviour, in all its light and purity and power. Honor to them for that service also!

Then, again, we will honor them for the practical manifestation which they have made of the philanthropic spirit. We read the writings of Channing with an interest that deepens (I venture to say that I speak the experience of a great many hearts) from year to year. We wonder more and more at the richness of that intellect, the breadth of that spirit, the marvellous insight of that consecrated soul; we read those wonderful writings with gratitude. But, my friends, our interest is deepened when we think that the bosom friend of Dr. Channing was Dr. Tuckerman, and that he took what Dr. Channing so gloriously expressed, and put it into living reality, as he went in the spirit of the Master among the friendless and the poor. Our interest is deepened ever so much as we read and read again those wonderful discourses; when we think that from the church wherein those precious utterances were made went forth Frederick T. Gray, Charles Barnard, and Robert C. Waterston, and consecrated themselves to that beautiful and pre-eminently Christian work, the Ministry at Large in this city; we think with deepened interest of Stone Chapel, and the glorious service which it has done through all the ages in which it has lived for our great cause, when we remember that in that church grew up our friend, Mr. John T. Sargeant, who went from that church to engage in this same broad and generous work

of the ministry to the poor. All these attestations of the practicability and earnestness of this spirit call for our gratitude to the God of our fathers, and our own Father and Friend.

And then, once more, let me say, how is our interest deepened and our gratitude strengthened for these fine manifestations, when we think that from that representative church in which Dr. Channing and his noble associate did such glorious service for God and Christ and humanity, went forth that noble and consecrated woman, Miss Dix, bearing to the minds of the wandering and diseased in the hospitals, far and near, bearing to the criminal, the guilty convict, the words of hope and life and Christian love. Have we not all heard of that story of her, when she stood in a hotel in one of the towns of the Mississippi valley and asked for her bill; and the clerk said to her, "Miss Dix has no bill here;" and when she insisted upon paying it, the man turned to her and said, "You can never pay any bill where I am; for I was in prison, and you came to me." That man was redeemed by the spirit which this noble woman carried out in life, the spirit which Channing so beautifully illustrated in his life and in his glowing words.

Let me not detain you long; the time is precious. These indications of the tendency towards Christian unity are cheering to us, my friends; but it seems to me that this thought should come home to us as a true and, I trust, a valuable, thought, that if we would promote really and efficiently these Christian tendencies, these tendencies towards Christian unity, we are to do it not so much by making unity our end, as by seeking to have our hearts full of love, of the love of God in the soul of man, and consecrating our lives to Christ-like beneficence and activity. Where that spirit is you will find union coming. Unity comes as happiness comes. If we seek for happiness, it flies from us; if we forget it, and do our duty earnestly and lovingly, she is glad to come and sit down unexpectedly by us, and give us her benediction and her cup of joy. And so it is with this Christian unity. If our hearts all blend together, under the influences of God's gracious and loving spirit, and our lives are consecrated to these noble ends, then we shall find our hearts flowing toward other hearts, and other hearts flowing toward ours, until there comes a great union of hearts, and a unity of consecration and love, which shall tell for the uplifting and blessing of the world.

In the city of Charlottesville, Va., there lived for many years

a true-hearted, cultivated, consecrated Christian woman. Not of our fraternity; that matters not; she was of Christ's fraternity; she was a genuine child of God. There was entrusted to this gifted, thoughtful, sympathetic, and loving woman a poor waif of humanity, an almost idiotic girl; one who had a few gleams of intelligence, but only a few. This Christian woman determined to do all in her power to bring to that poor, enfeebled mind — a mind shut in and fettered by a most miserable physical organization — all the light and hope and love that she could; and she read to her patiently and lovingly, day after day, the sweetest of the Psalms of David, and she read to her day after day the holiest and tenderest utterances of our Saviour and his disciples. Her friends looked upon her with wonder, and said, "What is the use of pouring out those treasures upon that unreceptive mind? What is the use of trying to illumine that mind, that can never, never be opened to the heavenly rays?" But she persevered, as Christ persevered, as Christ's lovers persevere. She persevered until this child grew to be a woman of eighteen. The memory retained nothing, apparently. Sometimes the good woman's heart was almost ready to sink in despair. She could not find a single verse of the sacred writings that the poor mind could repeat. But when the girl reached the age of eighteen, disease developed itself in her poor, wretched frame, and she sank quite rapidly before it. A day or two before her death, the sister of the girl came to the good woman and said, "Miss Margaret, come and see my sister. Come at once!" She went to her, and out of those eyes which had been dull, a living soul looked. There was the light of a soul. Oh, ye who talk of organization doing every thing, think of this! Out of those eyes a soul looked, and the lips opened, and she spoke. She spoke coherently, and she spoke continuously. She repeated passage after passage of the richest and tenderest of the sacred words, and repeated them appositely, applying them to her own condition, feeling the power of immortal life of which they spoke, and to which they ministered; and she turned to her friend and poured out her grateful affection to her. And so she passed away; her soul alive, her mind awakened, her heart all ready to go forth, and going forth, in the most profound love.

Christian friends, brothers and sisters all, in the spirit of that noble woman let us seek to work in our lot, wherever it may be, and with the true-hearted of every name, for our poor humanity.

However dull, besotted, ignorant, and dark it may be, let us work for it as that woman worked, bringing to bear upon it God's divinest truths, the holiest influences of his Spirit, and the best influences of society, thoroughly Christianized; and, with God's blessing resting upon us, the time will come when this poor humanity, like that girl just before her dying day, shall start into life, and we shall be thrilled with joy at knowing that it lives.

The PRESIDENT. — I introduced to you this morning the Rev. BROOKE HERFORD, now preaching at Chicago, who comes to us as the representative of the British and Foreign Unitarian Association. I know you are ready to receive what he has to offer.

ADDRESS OF REV. BROOKE HERFORD.

Mr. President, my dear Friends, — I suppose that the proper thing for a modest young man to do, — and you know we Englishmen coming to America in this Centennial year feel a little extra modest, — the proper thing would be for me to begin by spending some ten minutes in telling you how sorry I am that some worthier representative has not been sent from England. But I shall dispense with all that, for the simple reason that I could not say it with entire sincerity, seeing that I have been wishing for some years past that this particular representative might be sent. My English brethren might have chosen many men more learned, and many more eloquent, but I will say this for myself, that they could not have chosen one who has a heartier faith in the work which gathers you all together to-night. And that, sir, is the greeting that I have to give you from your English brethren. The greeting of those who are fighting the same battle, who are fighting it under, in some respects, greater disadvantages than any that you know, and yet who have no doubt about the goodness of their cause, and no half-heartedness in doing their part to carry it through.

I think, speaking of the feeling which draws us in England to you upon this side the Atlantic, that we never felt more sure of the truth and goodness of our cause than we do to-day. We may have much to learn. We do not pretend that we have got to the uttermost of God's truth. We feel that it is as true as ever that God has still more light to break forth out of his Holy Word, and that we have need to take that "Holy Word" in a larger sense, including more revelations of the great Creator than were ever

dreamed of, perhaps, by him from whom that noble word came. We leave the door partly open for the possibility of change, and we believe that there are many questions in which we are, after all, at the very beginning of the deep things that shall by and by appear. But we are sure that, at any rate, we are upon the right track, in the great outlines of that faith which we call Unitarianism, and that we shall never have to go back from those. The thought of the simple Fatherhood of God, absolutely refusing to go into any of those abstruse refinements and subtleties of creed, in which the churches of Christendom, through so many ages, have delighted to luxuriate; the doctrine of the one God, the heavenly Father, that no subsequent researches and no brighter light shall ever destroy. The idea of man's capacity for something, at any rate, more than total depravity; that, again, we are sure of. It lies based upon the very facts of human nature, as they are around us everywhere; and we are sure we shall never have to go back from that. The idea that salvation is not merely "getting behind the blood," to use a favorite expression of your great preacher, Moody, who is drawing such multitudes to hear him in England; that it is not merely getting a free ticket through to heaven, but that it is growth in goodness, in practical righteousness, and in all that makes true manliness of life, — there, again, we are sure that we are upon the ground of simple truth. And the other great cardinal thought of our faith, that this salvation is something that is going to be eventually worked out for all, that the hope of it is not ended when man has finished his short career on earth, — this, again, is a thought which we are sure we shall not have to go back from; and all subsequent researches, or the deep thinkings of philosophical minds, will but bring out into stronger and clearer light these great outlines of our faith.

Why, sir, even if the researches of our own people, if our own ways of thinking did not make us sure of these things, there is one thing that, at any rate, would confirm us, and that is, the manifest tendency of other churches. What is the meaning of this Broad Churchism, which is about the most popular thing going upon our side of the Atlantic, and which, I fancy, is not altogether unknown among you here? What are these "Churches of the Holy Ambiguity," as I have heard them called? and the phrase struck me as a very happy one. What are these men, who seem to me to be preaching very much the same doctrines for which we have been held as outcasts in Christendom for the last fifty years; who

preach it in churches that bear the outward semblance of quite a different faith? What does all this mean? It does not mean, as some of my English friends say, — I do not know whether you have any on this side, who are constantly harping to you in the same strain, — that the Broad Churchmen are going to do our work better than we can do it, and that we had better keep quiet and let the glory of the Lord come through them. It does not mean that. I have no belief whatever that this Broad Churchism will ever really do the work. I believe that at this day, in our country, it is doing quite as much to sap simple honesty and sincerity of thought and speech as it is to liberalize mere religious opinion. No! I have no belief that they will do the work; but I have a very clear belief that this tendency confirms the strength of our position, and shows us that we, at any rate, who hold this truth in perfect freedom and in absolute sincerity, should go forward and do our part manfully to make it known. Do you remember a definition that was once given of hypocrisy? It was said to be "the homage which vice pays to virtue." And so it appears to me that all this Broad Churchism is the homage which Orthodoxy is paying to Unitarianism. And if we will only learn from the success which attends their setting forth of these truths, even in their half-hearted way, to feel rather more than most of us do, the glory of the faith which we hold, and to feel that that which they tell in the ear in closets, it is our work to proclaim from the house-tops, we shall not find our work growing less, but rather wider and wider, from year to year.

This is the work we have been doing for the past fifty years. We are obliged frankly to admit (as I suppose you are here) that it goes on very slowly. Still, sir, what are fifty years in the life of the world? Why, if we could go back into the earliest Christian time; if we could go back into those ages, which, as we look at them in the mass, seem to gleam and glitter with Christian successes, in which the light of Christianity seems to flash almost across the world, and every page tells the story of some new progress and victory of faith, — if, I say, we could go back into those old times, and resolve the dim haze of centuries into all its separate years, and if we could stand where they stood, and feel how then the pendulum of time beat just as slowly as it beats to-day, and all good causes were just as hard to carry on and to make way with, then we should feel that, after all, comparing the position of our Unitarian faith with what it was fifty years ago, we have no

reason to be in any way ashamed, or in any way down-hearted, but rather to glorify God, and go right on.

I do not think, then, that we should be in any way discouraged by the length of the way that we have to travel. I am rather inclined to think our difficulty is in another direction. You know there is a story told of an Irishman who had had a little too much, and was going home, and trying to perform the complicated gymnastic feat of walking on both sides of the street at the same time. A friend said to him, "My good fellow, how ever will you manage all the way home?" "Ah," he said, "sure it isn't the *length* of the way that troubles me, it is the *breadth* of it." It came into my head the other day that our difficulty also is not so much with the length of the way as with the breadth of it. We are so uncommonly broad! We want to include all the human race, almost, in our march; and we hold such very various extremes of opinion that we find it very difficult, practically, to gather our strength into that kind of working organization which is so effective in the other churches. Why, in England we have, — I dare not tell you how many varieties of Unitarianism we have. I do not know how many you have here. We have, on one side, the very oldest fashioned Unitarians, who will have the name tacked on to every thing, and will not give a shilling unless the name is written all over the movement. On the other hand, we have your extreme liberals, who are delighted when they see any sign of progress or activity that is the least like liberty in other churches, which are sectarian through and through; but if they find the name "Unitarian" upon any thing that we are doing, however liberal it is, they shut up their hearts and button up their pockets, — the two things are pretty nearly synonymous. So we have every variety of religious opinion, from those who believe almost every thing that is in the Bible, to those, — I don't say *down* or *up*, you can put in the preposition as you like, — but to those who are ready to believe almost any thing if it is *not* in the Bible. With such wide variety, it is exceedingly difficult to concentrate our power in any effective way. I do not know how it is with Brother Shippen, but I know that with Robert Spears, the admirable secretary of our Association in London, it is just the worry of his soul to get all these folks to work together, and if now and then he can bring them into something that looks like one line, and all cheering together, at the Unitarian Anniversary in London, then it is a glorious time. But as soon as the cheering is done, as soon as

they have had the collation, and get to practical work, all the members on one side tell the other people that they have the most favorable opinion of them, and the highest respect and esteem for them, but really they cannot endorse the measures they propose; and when they, on the other hand, bring forward their propositions, the other party are sure to have scruples, which do credit to their hearts and their heads, but which are extremely inconvenient for practical working. That is the sort of thing we have to face in England. But all that does not discourage me. We cannot have, friends, at the same time, the advantages of liberty, and the advantages of being a close, well-disciplined, and well-governed organization, — an ecclesiastical corporation. We cannot have the advantage of being free for any one to come in who says, "I feel enough in sympathy with you to be of you," and also have the advantage of being able to turn out all unruly members, who will not toe the line and walk straight. But we must hold, I think, — we feel it increasingly in England, — we must hold for the breadth and the liberty, and we must be content with perhaps a little less force and progress in the advance of the centre, while we know that at any rate the two extremes, if they do not keep step with us, are still marching on, and they will come to the same end at last. While the end that we are seeking is the truth, we need not be afraid. We must all hold together, and work on the best we can. Of course there are timid souls here and there, who feel as if we were getting compromised, and now and then want to draw in our lines. But it will not do. You know, if you take to sleeping in the open field, it is no use to be very particular about keeping the gate shut for fear you should catch cold. If you are to occupy the open position which Unitarianism has occupied for the last half century, it is of no use to be trying to settle very particularly whether this or that man does absolutely belong to you or not.

At any rate, this is the way I feel about it; and I feel it the more strongly, because I see that these very men among us are the very men whom we have brought up. They are of us by their birth and education, by the spirit in which they have gone into their researches; they are of us, though their researches seem to have led them somewhat out of sympathy with us. No! let us all keep together, and let us go on together. Let us have a good heart, and hope about our faith. I believe that the world is ready for it, *that there* never was a better chance for it than to-day. I do not

say that the church of the future will be built up in our sect name. I hope the time will come when all our sect names will pass away, and when all these sectarian organizations shall pass away; but it can only be when they are no longer needed. For the present, we have simply to go forward in the line that seems to us the way of truth. We have to wave our flag to let our truth be seen and heard; to do the very best we can to work it out in practical life; to make men respect it by seeing that we honor and love and respect it ourselves; and then, whether in our own name, or in whatever other name the truth shall come, the Church of God will be built up, and "the glory of the Lord shall be revealed, and all flesh shall see it together."

The PRESIDENT.—You will now be pleased to listen to Rev. Dr. EVERETT, upon "The Demand for an Educated Ministry."

ADDRESS OF REV. CHARLES C. EVERETT, D.D.

Mr. President, Ladies and Gentlemen, — The three professions of Law, Medicine, and Theology were once known as the three learned professions. I doubt if that title could be distinctively applied to any one of them at present. Certainly, many men enter the professions of law and of medicine with only the simplest technical training, and, in some parts of the country, many enter them without even this. In theology, the case is about the same. I saw recently a statement in regard to the Orthodox Congregational ministry, that of the young men who are entering it, some twenty-five per cent have not received a collegiate education, and I think that the proportion of uneducated men is less in this denomination than in any other. I speak of collegiate education, not as meaning to imply that it is the only education, but simply because it is the only one which admits of statistical reference. We all know that many men who have never seen the inside of a college, have yet, by earnest study of such books as came within their reach, at such hours as they could snatch from other toil, acquired a learning which many college-bred men might envy. And it is to be specially remarked in regard to the ministry, that when a man enters it, he becomes, to a certain extent, a scholar by profession. He has an opportunity to devote, and if he does his duty, he will devote, certain hours every day to

study. And, further, the study which lies in the line of his profession is much more akin to what is called liberal study, than that which lies in the line of any other profession; so that many a minister who starts with hardly any education, at the end of ten, twenty, or thirty years will be a very thoroughly educated man.

Nor do I mean to imply that any education that could be called "liberal" is necessary to the making of a minister. It may help a minister; but his real power is in something different. If a man has faith in God, faith in man, faith in the truth of Jesus; if he is filled with the enthusiasm of humanity; if he consecrates himself to the great work of doing good; if he has a "genius for religion," and if to this is added the gift of that other genius, by which every thought seeks its proper word, by which speech grows into strength and blossoms into beauty, — then we have a minister whom God has created and ordained. There is work for every man to do. At the same time, there is a special work for the educated man to do. When I hear of the fishermen of Galilee, I thank God for the work which they did; but, at the same time, I remember that the cultured Paul was called in afterwards to finish the work which they began.

In earlier years, the Unitarian ministry was marked by culture. I think that there may have been a change in later years. I am very sure that, a few years ago, there was an impression in certain quarters that an uneducated ministry was perhaps as desirable as an educated one. And this is true, that a student of the liberal theology has to pursue many branches of study under less incitement than the student of some other forms of theology. If a man believes in the verbal, literal inspiration of the Bible; if he believes that such great and weighty matters as the fate of those who die impenitent, or the way of salvation from endless misery, or the deity of Jesus, — if he believes such questions as these are to be settled by the position of a comma in a Greek sentence, by the meaning of a Greek word, or the structure of a Greek clause, then the study of Greek becomes to that man a matter of overwhelming moment. But one who believes that, after he has found what Paul thinks, he is to ask still, "what is truth?" works under a less sharp impetus than the other. We have to do without this intensity of motive in much of our work. A minister of another denomination told me once, that, if he disbelieved the doctrine of endless *misery*, he should not think it worth while to preach. Yet a

great many preachers do not believe that doctrine, and perhaps they preach full as well as if they did.

But while I thus compare the work of the uneducated with that of the educated ministry, I do not think that there is any antithesis between them. Surely, if any faith can be preached by an uneducated man, it is our Unitarian faith. It is religion reduced to the simplest form, — the love of God and of man. Anybody can preach that. But I do not believe that any minister was ever hurt by being educated. I do not believe there is any antagonism between the two forms of ministerial life. I know there are a good many ministers, learned men, who preach stupid sermons; and their hearers are kind enough to ascribe the stupidity to the learning, and so listen to it with a certain pride. But I do not think that is really the explanation of the matter. I am afraid that the cause of the stupidity lies behind and beyond the learning. I need not spend many words in this hall, where, to our imaginations, the accents of THEODORE PARKER seem still to linger, — I need not spend many words here to prove that education does not unfit a man to be a popular preacher. Whatever we may believe or may not believe with regard to Theodore Parker, this one thing is true, and I think all will admit it, that he was one of the most thoroughly learned ministers of his day, and also that he was one of the most popular ministers of his day. Popular, I mean, in this, that every word he spoke was understood and felt in one direction or another, for good or for evil, received with welcome or with hate, by every individual who heard him.

A man may be injured by partial culture; a man may become absorbed and led astray in a certain partial system of philosophy, or may stop half way, before seeing the end of any line of thought: but it is not his culture which has harmed him, it is his imperfect culture. Complete culture would have made a whole man of him. I know the student has to meet many questions and difficulties which other men do not have to meet, and sometimes he may be overpowered by them. But how can he help others, how can he solve their questions and difficulties for them, if he has not met these fundamental questions for himself? This, then, lies in the very path of his preparation.

If, then, after these qualifications and explanations, I approach more distinctly the heart of my theme, so many points suggest themselves that I shall have to pass over most, and briefly refer to one or two. And one to which I will merely refer, to leave

behind me, is, that we have learned now that every man needs to know his own business. This is a very simple truth; but it took us a great while to learn it. In the last war, for instance, we thought that any Yankee could take command of an army in a battle. We had to lose a great many lives, and a great many years, before we found that a soldier must know his business; before we learned that it was the educated West Point man, after all, who was to be trusted. Take two boys playing chess. They may have equal skill; they may have played an equal number of games; but let one trust merely to his native sagacity, and let the other have studied the books, and acquainted himself with the moves that experience has decided to be the best to make to repel any attack, and we know very well which will beat. So the minister must understand his business; and the minister's business includes a great deal besides what is merely technical theology.

Again, I might say that culture gives a man command of himself, so that he is ready to meet any emergency that may arise. I remember in Heidelberg once looking out from my window upon a public square, where the new recruits were drilling for the army. The square was full of little squads of soldiers; and first they would all, at the same moment, stand upon, say, the left foot, extend the right leg in the air, and touch the ground with the left hand. Then they would stand erect, poise themselves upon the right leg, extend the left leg, and touch the ground with the right hand. The drill-master had no idea that those soldiers would ever do that in the presence of the enemy; those were not the evolutions required there. Why, then, should they go through them in the square? So that they might be able to do any thing they were required to do; so that they might be masters of themselves in the face of the enemy, or anywhere else.

But, leaving these more general considerations, and approaching more directly the question of the demand for a cultured ministry at the present day, I will say, first, that the minister needs culture, in order that he may enter into the spirit of the age in which he lives. It is an age of culture, — of a certain kind of cultrue. Science has risen up by the side of the learned professions. It has grown into such a mighty system that no man can be more than a specialist in it if he would accomplish any work. Thus science is a fundamental element of the spirit of the time. Our great impulses come largely from that. Our forms of thought and our forms of belief come largely from it. If we send a man to China

as a missionary, he will do very little good unless he can speak the Chinese language. You remember the old story of the missionary to France, who wished to urge upon his hearers the water of life, and so he urged them to drink *eau de vie*, and was quite shocked when he found that it was brandy he was urging them to drink. So any man who undertakes to preach in this nineteenth century will do very little good if he cannot speak the language of this nineteenth century; if he does not understand its methods; if he does not enter into its spirit.

The minister cannot be a scientific man; he has his own specialty, and cannot have another; but he must know enough of the spirit, of the tendency, of the aims, the motives and the methods, of scientific men to be able to enter into their spirit, and understand their object. He needs to do this, further, that he may abstain from too much interference with their work. There may be, for instance, a scientific theory or principle; it may be supported by a myriad facts; it may be sustained by a thousand arguments; and, on the other hand, there may be a minister who knows nothing of all these, but who undertakes to oppose this theory or principle by some fancy of his own. He puts himself, he puts his church, and he puts the cause which he represents, in a false position. In the "Popular Science Monthly" an article was recently published from a scientific man, complaining that ministers were in the habit of meddling with scientific matters which they did not understand. He felt that they had their specialty, which they were neglecting for something else. I do not say that a minister must never touch upon a science; I think he should. I have just intimated that he should be influenced by the spirit of science; and I now say that the minister should know enough about it to know when he can safely speak, and when he cannot. I heard, not long ago, a sermon from a minister, in which he began by saying there is no controversy between science and religion; that religion encouarges science, welcomes all that science has to offer. But the sermon ended with sentence after sentence in ridicule of the Darwinian theory. Now, how were these two parts of that sermon to be reconciled? The minister would maintain that Darwinism was mere theory, was not a matter of science at all. Very well, supposing it is not a scientific fact, it is a scientific theory, and it is to be determined by scientific methods; and neither the sarcasm nor the denunciation of ministers can do any thing towards affecting the result.

I say, again, that the minister should know enough about science to know whether it is friendly or hostile to his religion; whether it is something he should dread, or whether it is something he should welcome; and to do this, he must have something of the culture of his time. Men are talking as if science was invading one point after another of religious belief, and continually driving religion before it, until religion is finally left at the summit of some rock, like a wanderer about whom the tide is rising. In such a case as that, I think the minister should know something of the laws of this tide; know whether it will sweep religion clean away from the top of this rock to which it clings. The sky seems full of lightning. I think the minister should know whether it is merely heat lightning, the reflection of storms that are travelling below his horizon, or whether it is the threatening of the coming storm, a cloud that is to mount even to his zenith. If science is hostile to him, he should know it; if it is friendly to him, he should know it.

I have said that the minister should be educated, in order that he may enter into the spirit of his age. I believe, secondly, that he should have an education that will take him beyond and out of the spirit of his age. Every age is limited, but every age believes that it is universal. This age is as limited as any other; and yet I suppose none ever had such firm faith that it had reached the fulness of thought and knowledge as this has. Its scientific methods, it seems to believe, are final, that they are to settle all questions of theology, of metaphysics, and of thought. Now, to be so immersed in the spirit of any age that one cannot see beyond it is a poor provincialism. It is as if the inhabitant of some little manufacturing town should be so absorbed in his engines and his spindles, that he should think the little town was the world, and know nothing of the art and culture of the great metropolis, know nothing of the mighty ocean which bounds it, or of other lands.

The minister should have a culture which will bring him into sympathy with the religions and philosophies of other times and peoples. He should know that they also express realties, that they also express enduring truths. Thus will he be able to speak the language of his age; but he will be free from its limitations. And if this is needed by the minister in the present age, what shall we say of its need in that upon the threshold of which we now stand? The old questions, metaphysical, critical, and historical,

are at last pressing again to the front. We see sometimes indications that might almost tempt us to believe that the scientific impulse is beginning to spend itself. At least, we find that the men who are popularly regarded as the representatives of science are unwilling to remain shut up in the consideration of mere physical matters any longer. They are never so glad as they are when they pass out from these to discuss the great questions that concern the spiritual life. Thus we have Huxley and Carpenter discussing the freedom of the will, as earnestly as the metaphysicians of the past ever discussed it. The old questions are again pressing to the front. They will not be repressed. The men of science of the present day who have raised these questions, thinking they had the answer all ready for them in their formulas, are like the fishermen in the Arabian tale who opened the casket and let the Genie out; he mounted until his brow struck the heavens; the casket was cast into the sea; the mighty form could not be confined within those narrow limits again. These mighty questions have been let loose once more upon the world; and they will not be put down, they will not be repressed, until they are answered, or at least until another generation has spent its best strength in striving to give them their solution.

Such is the age that is now opening before us, the beginning of which we already feel, and part of which we are. And do we not need ministers of culture, do we not need educated men, to meet the crises that are before us, to meet these questions that are raised, to solve men's doubts, or to help them to new solutions?

No one man is sufficient for all these things. We cannot have a *minister* learned enough to meet all the aspects of this new life; but we can have a *ministry* sufficiently educated to meet them all, — a ministry, with its specialists, with its trained men, one for one service, another for another, — a ministry that is many-sided, many-headed, many-handed, ready to meet the needs of any hour: and such is the ministry that we need.

The fifth hymn upon the programme was then sung, written for the occasion by Rev. William Newell, D.D., of Cambridge: —

All honor to the saints who bore
The battle's brunt in days of yore;
Champions of Freedom, Truth, and Right,
In armor clad of Love and Light.

Their folded tents of flesh are gone;
Their souls with Christ are marching on.
Fresh flowers upon their graves we lay,
And reinscribe their names to-day.

Their shining lives to duty given
Illume the ladder-steps to Heaven;
Their words of power are mighty still
To cheer the heart and brace the will.

We see, O Lord, their beckoning hands;
We hear through them thy sweet commands.
Help us to listen and obey,
As thou for us shalt mark the way.

On us the solemn charge is laid
To spread thy truth, more winning made
By the true lives that hold it forth,
And prove its beauty and its worth.

For us the Voice the Pilgrims heard,
"More light shall break from God's own word."
Its brightening beams shall shine at last
On futures nobler than the past.

Our fathers held the torch on high;
We will not let it drop and die;
But to the ages hand it down,
That they may pass it on and on.

So will we keep our Jubilee
Sacred to Truth, and Christ, and Thee;
And in these glad centennial days
Chant Christian Freedom's songs of praise.

The PRESIDENT. — There are two more addresses this evening. One will be from the Rev. Dr. HENRY W. BELLOWS, whom you all know and will expect to hear, and who will close. There is somewhere in the State of Illinois a region which goes by the name of "Egypt." It is missionary ground; and we have here to-night one for whom that is his missionary field. I introduce to you the Rev. Mr. DOUTHIT, of Shelbyville, Illinois.

ADDRESS OF REV. JASPER L. DOUTHIT.

I remember that our good President Livermore was fond of saying, "the Christian by nature is a missionary." The command of the Founder of the Christian religion was, "Go ye into all the world and preach the gospel to every creature." And they "went forth and preached everywhere." This glad tidings was especially for the poor, the sinful, the friendless, and forsaken. Jesus gave as much attention to the ignorant woman at Jacob's well as to the learned Rabbi of the Jewish Sanhedrim; and, so far as we can learn, he gave more attention to the little children in the street than to the wise men of the East; he preached more to the day-laborer by the wayside than to the first men of Jerusalem; more to the sinner and outcast than to the saints in Israel. His invitation was, Come, ye poor and needy! come, ye halt, lame, and blind! come, ye friendless and forlorn! come, ye men and women

of the people! come, enter into the kingdom of your Father and my Father! The kingdom of heaven is at hand, and this is the spirit of its King. It was counted worthy of especial and joyful mention that "the common people heard Jesus gladly," "and the poor had the gospel preached to them."

And why did the common people hear him gladly? Because he gave them the religion of common sense; *i.e.*, he taught with a sense and appealed to an instinct common to humanity, and thus fed a universal hungering. And so I must think that the Master knew what he was about when he chose men of practical common sense in preference to rhetoricians, critics, and *literati*, as his messengers to a sinning world. He called men who talked the language of the people and knew their wants; men who dealt in facts more than theories, and had the simple eloquence of telling what they felt and knew in the way that would be easiest understood; men who were not so terribly scientific as to change poetry into prose, by calling a flower which everybody knew as a "morning-glory," a *convolvulus major;* men who were incapable of straining to be original and dignified by saying: "Mattie possessed a diminutive infant sheep," instead of "Mary had a little lamb." Maybe you think these illustrations are unnecessarily extravagant. But historians tell that, during the extreme of rationalism in Germany, compilers of hymn-books became so very rational, that, in trying to make all the hymns exactly scientific, they would take all the poetry and soul out of them.

I have read in one of our religious magazines, in an essay by a clergyman, of this definition of death: "Death is a monotonous homogeneity, an infinite equilibrium." What a comforting thing to say at a funeral! Dear brethren, I must think it is because we have taken our messages to men in some such stilted, strained, and unnatural way that people *could not* understand us. I must think that it is for this reason some of us are ready to believe that Christianity, as defined and interpreted by Unitarians, is so peculiarly refined that it can be used only as a sort of private entertainment for select circles, instead of a banquet of Heaven for all humanity. If I believed this were true, I would believe the Unitarian faith false. Why, the glory and beauty of our faith above all others is, *because* it is so simple, so reasonable, so natural, that it is *instinctively* received by every rational mind. The God-given faculties of men must be sadly distorted before they can imagine that the Trinitarian confessions of faith truly represent the pure

doctrines of the New Testament. O my brothers! we often vex our brains unnecessarily with questions that never touch or meet the wants of the crowd of famishing souls. If we might peer into the depths of the aching, yearning hearts of the millions, we should see that they are inquiring, not who wrote John's Gospel, but they are crying, "Give us the hope that we shall live for ever, as sure as God lives, that we may greet our loved ones beyond the grave!" They are crying, "Is there an Almighty love above and around all human love, that pities, pardons, and saves? Show us the Father and it sufficeth us." Give most men and women but a sympathetic throb of that heart-beat of the Father, which filled the Son, and thrilled through the writers of the New Testament Scriptures; give weak, burdened humanity but a practical living evidence of the power of that Life which was, is, and ever will be the Light of men, and they will require no further proof of the genuineness of the gospel record. Rather difficult proof, I know; for I can come a thousand miles to say this easier than I can always show it to my next-door neighbor. Still, to this test we are called.

If I know any thing about the religion of Jesus, it is this: Knowledge enlighten ignorance; Virtue reform vice; Strength help weakness; the *Holy Spirit* is a spirit of *wholeness*, not *halfness*. It recognizes all men, women, and children as one body and members one of another; it blows always and everywhere for universal man; it will not be satisfied with any partial salvation; it will not stop with any imperfect utterance; it gives no uncertain sound, or half-way proclamation. The leaven of the kingdom of God works to leaven the *whole* lump, not a part, of humanity; and if any man has not this working leaven of Christ, he is none of his, and not born of the Holy Spirit. If our faith is not of this leavening spirit, then it seems to me that the sooner we cease calling ourselves Christian the better for that good name, and the better for those who may be misled by us.

Allow me to frankly confess, dear friends, that I have for a long time been *seriously puzzled* at what seems, on the surface, at least, the lack of missionary zeal among those whom I believe to hold the greatest gift of God to man; namely, the best conception of Christian truth. And this personal experience is only mentioned because it is believed to be largely representative.

That gifted authoress, Miss Catharine Sedgwick, before she left the Orthodox Church, wrote to Mrs. Channing, as follows:

"While those of the *Orthodox* faith are traversing sea and land, forsaking brethren and sisters, and houses and lands, and penetrating the untrodden wilderness, those of a '*purer and more rational faith*' seem neither to lift their hands or breathe their prayers for its propagation. Now, my dear Mrs. Channing, I confess this lukewarmness is a stumbling-block to me." These words were written about fifty years ago. About ten years after that time, Dr. William G. Eliot wrote of Unitarians: "On the *one* hand, we will not support missions when conducted by those who differ from us in faith, because we cannot consistently contribute to the spread of what we believe to be *error;* on the *other* hand, we will do nothing for the spread of what we believe *truth, because we do not wish to proselyte.* And thus it happens that we are resting in idleness. While Christians of every other name are showing their love of God, even if they sometimes overstep the bounds of modesty by their zeal for truth, we sit coolly at a distance and look on as at something in which we have no interest." However, the good doctor expresses reluctance to accept his own statement literally, since it placed his brethren in the ludicrous predicament of hesitating to make a man a Christian because he could not do so without making him a Unitarian. As if a man should hesitate to invite a freezing, starving brother into his house, for fear he might convert him into a friend and co-laborer in works of mercy! I trust that we are mostly out of this predicament; and yet I feel sure that there are thousands all over the land to-day like Miss Sedgwick, to whom we are in danger of becoming stumbling-blocks from our lack of missionary zeal.

In the name of all goodness, if we see more and better truth than others, why are we not more on fire to communicate it to the whole world? I have read the statement, made years ago, that "there is no single object for which Unitarians will do so little as for missionary enterprise. Appeal to them in behalf of sufferers from a fire, or an earthquake, or a famine, and money will be given as freely as water; but they have no sympathy with missions, and will turn a deaf ear to your words, however earnest."

I could not help asking, Was this ever true? Is there a shadow of truth in it now? Unwelcome thought! What! men claiming to be Christian more generous toward all other objects than the propagation of the gospel! Disciples of him who suffered in *body* that he might feed *souls* with the bread of life, giving to the material wants of men, to the neglect of their immortal nature! "These

things ye ought to have done, and not left the others undone." For what doth it profit a man if he gain (by gift or otherwise) the whole world and lose his own soul. If the devil pays a dollar to entrap a soul and body, while we give fifty cents to the body and only a penny to save the poor soul, I can see no reason on earth or in heaven why we should not lose every time and the devil always win. I speak of money now metaphorically, as a convenient gauge by which to measure the kind and degree of sacrifice made; for I have little faith in money of itself as a saving ordinance in gospel work. It is the fiat of fate, from which nothing can absolve us, that unless we give freely in some way for Christianizing missionary purposes, we must cease to exist as a Christian body. Churches that pay their honest debts never die by giving too much; or, if they do, it is a blessed death. As the old negro preacher said to his brethren, who complained that it would kill the church if they didn't stop giving so much: "No, bruddren," said he, "you mak a mistake; churches don't die dat ar way. If you can find me a church any whar in dis born world dat am dead because it give so much, den I promise you I go to dat church, and climb to de bery top ob de steeple, and say, 'Bressed am de dead dat die in de Lord.'"

I know a little denomination of Christians in Southern Illinois that has been dividing and melting away in numbers and influence for the last forty years. It was the strongest church in the neighborhood, where I was born, for many years; but now I can almost count the number of its members on the fingers of my two hands. Why has it faded away so rapidly? Because it opposed all missionary enterprise, and, as a matter of course, having nothing else to do, like the upper and nether millstone, that have no grist to grind, it has spent its force in grinding itself to pieces, disputing and dividing over such foolish controversies as whether God made the devil or the devil made himself. I remember reading, in the annual report of one of the Conferences, embracing eight churches, of this denomination, the amount contributed for all purposes during one year. It was $12.55, the fifty-five cents being contributed by the congregation near my home.

However, it is possible to be very generous and liberal, *minus* the Christian. There are persons calling themselves Liberal Christian, who, if pressed equally hard, will give as generously to an "Orthodox" as to a liberal mission. They are strangely indifferent as to whether the temple of their faith goes up or down,

and, as a matter of course, so far as it depends on them, it goes down.

We have known the time when men called statesmen have said of a certain evil, but now obsolete, institution, that they didn't care whether it was voted up or voted down. Where I lived such men were called "liberal," and many of them were good jolly fellows, as the world goes; but when the trying time came, their liberalism swung them around the circle the wrong way, because the popular current went that way, and they, like loose chips, went with it.

We are told of a woman in France who, once upon a time, went up to the temple to pray, and, by mistake, as the good priest supposed, made homage to the wrong image. "Woman," said the priest, "you have made a blunder, and knelt before Beelzebub." "Never mind," said the woman; "I know what I am doing. It is well enough to have friends on both sides." I beg pardon if I have done wrong in thinking too often of this woman of divided devotions in connection with those whom I hear say with seeming pride, "I hold to liberal views in religion, but I am not sectarian. I go to hear all; I support all; there is not a church in this town I have not helped build, not a minister whose salary I do not help pay." All right so far. But ask this same man about establishing a liberal society in the place, and he will say, "Ah! well, I hardly know; the fact is, our Orthodox friends have grown quite liberal, they are ready to take us Unitarians in without any question. Besides, the liberal friends in this place have been taxed pretty heavy for charitable purposes lately, and, on the whole, I think the time is hardly ripe for a distinctively liberal movement." No, and never will be, if you wait for such persons to ripen, *unless* they become converted to Christianity. Still, they are good fellows, and, in a sense, are respectably moral, but no credit to them; God has made them so in giving them blood that has flowed through Christian ancestors, perhaps from some one who has died as a martyr at the stake for that which has made them what they are, and for the perpetuity of which they seem so lamentably indifferent. We may have Abraham for our father, without having Abraham's faith. Inherited morality may be selfish morality. It must have the divine emphasis to give it the missionary spirit, "the enthusiasm of humanity."

One of our missionaries has found a liberal indifferentist of a neighboring city who, when asked to assist in establishing a Liberal

Society in his neighborhood, expressed himself to this effect: "You see that we Liberals do not attend church unless we can hear good sermons. We are not afraid of hell; we do not go to church as a duty, but as a pleasure. Besides, our Episcopalian minister is a fine fellow. I do not like his 'orthodoxy,' but I go to his church occasionally for the sociability of the thing." Yes, as is suggested, he may in the end swallow the whole Athanasian Creed, or the Thirty-nine Articles, "for the sociability of the thing."

We are often told by such men that the Orthodox churches are doing *our work;* an almost fatal mistake! *Others cannot do our work, any more than they can breathe for us.* We must work out our own salvation with fear and trembling; God working *in* us, but not *for* us.

And now the Almighty Father calls us to enter in and possess the land. There never was a greater opportunity. The fountains of the great deep are breaking up, and thousands who have made shipwreck of faith are looking towards us for help. The weak and sinful stand among us and ask, "What shall we do to be saved?" Hungry souls go up and down in the land, and, like the unclean spirit, are seeking rest and finding none. They cry for bread, and the churches give them a stone, or ask them to go to heaven in a seat so costly that they cannot pay for it. What shall we do for them? Give them theological controversy and destructive criticism? They are dying of this already. Preach intellectual liberty? They have more of this than they know how to use wisely. Read to them essays on the origin of man? Most men need more to know where they are going to than where they came from. Shall we tell men what we know of the origin of sin and evil? I humbly submit that when we find a man in distress, in place of asking how he got in, our first duty is to help him out. Shall scatter our literature? Certainly; send letters when you cannot go yourself, or send another; but the personal presence, the friendly hand-grasp, and the look that charms, and the voice that cheers, is the Christian way to convert men. We must stand before them in the name of the living God, and reason with them of righteousness, temperance, and the judgment to come. To merely lay our books and tracts around loosely, and say to careless, busy sinners, "Please read and convert yourselves," is very much as if, going to battle, we should send a few cart-loads of ammunition across to the enemy's camp with the

polite request, "Please kill yourselves." As the old hymn has it, —

"Sure we must fight if we would reign."

Shall we pile thousands of dollars into a common treasury? Yes and no. It depends upon the spirit of self-consecration and sacrifice with which it is used. Of course, to do the work of the good Samaritan, we must have the oil and wine, and two pence. But spirit controls matter; and in the degree that we first seek the kingdom of God and his righteousness, all other things shall be added. Money is well, judiciously used; and those having nothing else had better lay that upon the altar, for their own souls' sakes; but that charity which never faileth is infinitely better than any amount of money given or received without charity, "for though I give all my goods to feed the poor, and have not charity," says Paul, "I am nothing."

When that holy influence that translated the gospel into many dialects on the day of Pentecost floods our souls, so that we are aching as one in love to make our love known, then we shall find more ways and means of translating our faith into the language of the people than we have ever dreamed of in the dry light of our reasoning. A man that is thoroughly in earnest very soon finds ways to have himself understood, and means to keep his soul and body together so long as God wills. Where there is a will there is a way. When the word of God swells the heart to fulness, it finds the way to other hearts. A holy alliance with him who came to save the erring and lost by a baptism of the same spirit will impart to each of us a more personal religion and a more individual effort for the salvation of others. For, after all, it is individual, personal sympathy that saves men. It is well enough to know that somebody in some sort of a way taught the golden rule before Jesus. But it is still better to know that one like Christ has lived and died for it, and to feel some human hand, in the spirit of this Christ, reaching down and out to help us. Mr. Gough, no doubt speaks from both bitter and sweet experience when he says, "Many a man has not got so far from your sympathy but that one word kindly said in his ear, 'My friend, you are going wrong,' will check him. The difficulty is that we let men go so far from our sympathy that we cannot reach them." Mr. Gough was right. It was all very well in the good Samaritan to give the two pence, but he did this after he had lifted him who had fallen among thieves up tenderly and nursed him like a brother. That

personal sympathy was worth more than millions of two pence just then.

If we want a man to be good, or do good, we must see him, talk with him, and show him that we are not forgetful to entertain strangers, and say, "Come, go with us, and we will do you good."

The elder brother was a very *moral* man in his way, no doubt; but I think the returned prodigal, with all his faults, was much better fitted to persuade wanderers to return home to the Father. Sympathy! sympathy! warm, social, personal sympathy, is what most persons crave, and without it thousands of persons will remain in sin and error who would otherwise be efficient soldiers in the army of the Lord Jehovah. Oh that all who are charged with God's message of love to man would live more of this love in their daily intercourse with their fellow-men. Because, if our word be ever so true, we must live it, and bleed and die for it, if necessary, to give it the seal of divinity.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

Baptized in this spirit, may we hand-in-hand and heart-in-heart, in the unity of the spirit and the bond of peace, join with jocund tread in the steady onward tramp of the centuries, conquering and to conquer, that the kingdoms of the earth may become the kingdom of our God.

REMARKS OF REV. HENRY W. BELLOWS, D.D.

My friends, as I was to say a word on Unitarianism considered as a gospel of practical righteousness, I have an idea that the best exhibition I can give of practical righteousness is to consider your disposition to go home, and to let you off from listening to a speech which I am very sure would add exceedingly little to the over-full vessel which you now carry. Indeed, I must only put the cork into the bottle, that you may safely carry home all this rich freight of thought and feeling that has been steadily, all the day, pouring into the vessels of your hearts and minds.

I wish I could have used an opportunity (which I do not mean to avail myself of) to say a word in the interest of that practical righteousness for which we sometimes think we stand. My own *feeling is that* "boasting is excluded" by the truly righteous man,

and by practical Christians, and that it would neither become us, nor be according to the absolute truth, if we set ourselves up to be any better than our neighbors in respect of practical living. But we *ought to be* a great deal better. Our system grew out of the convictions of a deeper morality, which compelled us to change the whole theology of our sect to match a moral sense which refused to believe that the conscience of God was otherwise than higher and holier than the conscience of man, — to match it as the original sound matches the echo and the echo the sound. And if we changed our theology on grounds of moral conviction, and under the leadings of moral sense, the theology we have adopted ought to be more practically righteous in its roots than the theologies which have boasted themselves of being based upon conceptions of God that refused to be corrected by the conscience of man, and despised that very reason which is the only vehicle, or instrument, or medium by which any thing like rational intercommunication can take place between God and man.

But I will not go into that matter. Let me only exhort you to go home with it deeply impressed upon your minds, that if you want to advance the kingdom of Christ, it must be by producing a higher practical righteousness among yourselves and in your community, in your business, in your homes, and in your church relations, than prevails very extensively or very satisfactorily in any sect or among any body of Christians. We have the deepest necessity at this particular era and time for girding ourselves up for a battle for that only issue that is above all other issues, — the issue between good and evil. There is no other issue worth mentioning, — neither Catholic nor Protestant, neither Orthodox nor Heterodox; but between good and evil we must make our election and declare our choice. We must put our foot upon the evil in men's lives, whether they be high or low, whether they be in the pulpit or among the people, — wherever it be, in God's name and in the name of his Christ, we must put our foot upon moral evil and crush it down with the weight of our lives and with the full force of our example.

I was going down the other day to consecrate a hall which our distinguished patriarch in letters, William C. Bryant, had just presented to the town of Roslin. Behind me were two men — they were farmers — talking upon the subject of religion; and it was a great comfort to me to know that plain men, in their intercourse with each other in the vehicles of daily business, do sometimes come down to this subject. One of them was saying to the other: "I

don't go to church any longer. The fact is, I don't see much difference amongst these fellows. One is about as good as another. One says one thing and another says t'other thing. I don't see as it makes much difference in their living. I have made up my mind to do about as well as I know how, practice the golden rule, and trust the Lord for the rest." "Well," says the other man, "that is all very good doctrine if you do as well as you know how; but I don't believe you will." "I think," said he, "and I have been watching folks a good deal, that some kind of a form, even if it is foolish, is better than none, to help a man to be about right, and I advise you to go to church." "Well," said he, "there is something in that. I will think of it." Well, but he turned on the other man and said: "The golden rule, anyhow, will save anybody. If a man does to his neighbor as he would have the neighbor do to him, you may be sure that is a good thing anywhere, and will save him in any climate and in any world." "You are right," said the man, "but *show me the fellow.*" We are so much occupied in speaking about the end, and, in having satisfied ourselves about the end at which we are all aiming, — the keeping of the golden rule, and the keeping of the commandments, the two great pillars of the law, — that we sometimes think that the road may take care of itself, and that if we keep the end in view it does not matter much whether we busy ourselves to walk in it or not; and we think somehow that the recognition of certain high truths and the perception of the right end is going to save us in spite of ourselves. I tell you it is plaguy hard work to get to heaven; it is plaguy hard work to keep the commandments; it is plaguy hard work either to love God or man down to the bottom of one's soul, and out to the uttermost rim of one's life and character. As Shakspeare, who said every thing, once said through the mouth of Portia: "If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces." "If wishes were horses beggars would ride." And a great many people think that because they see what is to be done, and acknowledge what is to be done, the thing will do itself, without their bringing their stubborn, their reluctant wills to bear upon it, with all the power and force which they can command, by the prayers of the night and the morning, and by the communion of their spirits with the only strengthening Source of life and of thought, God Almighty.

We have got, therefore, to believe that while morals are dependent upon faith, and while faith is to be purified by morals,

we must keep the two great commandments together, and learn at last that you cannot love man unless you love God, and that you cannot love God unless you love man; that you have got to love in God what is human, and in man what is divine; and that the two commandments must be kept and held close together; that there is no divorce between them possible, and that a mere morality is no morality at all, and a mere piety is no piety at all; but that faith and works, love for God and love for man, are to be kept close, united, inseparable; and that through the strength that faith gives we shall at last do the works of practical righteousness; and through practical righteousness purify and illumine piety. And when our Unitarian body rises to the full dignity of this conception, it will despise all questionings and all doubtings about its having inherent and evangelical piety. It will manifest its evangelical piety in its practical righteousness; and the sect that does that will command the attention of the world. And it is probably only because we do not manifest it in any very eminent degree that we have not the possession of that first place and that leadership that we are always wondering slips out of the hands of people who have such intelligent and rational and simple conceptions of Christian truth and Christian life. Let us live the Unitarian gospel, and it will show itself to be the original gospel of Christ. Let us live the Unitarian gospel; it will be a gospel of practical righteousness. Let us really have the practical righteousness — which we sometimes boast of having — in our personal lives, in our homes, in our business, in our ministry, everywhere that we are; and I tell you, you will not have any longer to wonder, to mourn, or to grieve that your cause does not move forward like lightning towards its final triumph. All the angels of God, all the divine passions of Christ, all the inspirations of the Holy Ghost, follow the track of righteous living; for righteous living is alone possible in the eternal faith of the divine truth and in the image of the Almighty God. Morality is the life of God. It is no earth-born thing. Its roots are in the divine nature. It is living in justice, in truth, in mercy, and in love; and that morality will be the life of heaven; and we shall find that piety and morality are one, and that they are both bound fast to the throne of God.

The services were closed with prayer by the Rev. A. B. Muzzey, of Cambridge, Mass.

Dr. TREASURER'S STATEMENT. Cr.

1874. April 30.	To Balance, per account rendered to date	$2,263.64
1875. April 30.	To Amount of Receipts on sundry accounts; viz.: —	
	DONATIONS: Amount received from societies and persons for the general objects of the Association *	38,331.42
	CHANNING FUND: Amount received to aid in the publication and circulation of the one-volume edition of Channing's Works *	2,745.00
	WASHINGTON CHURCH: Amount received for this object *	50.00
	GENERAL FUND: Amount received from the following bequests: — James Walker, $1,000; Daniel Hammond, $1,037.33; Miss Sarah Lee, $500; Miss Rebecca Lee, $500; Isaac Sweetser, $1,000; Mrs. Daniel Denny, $5,000	9,037.33
	LADIES' COMMISSION: Amount received for their use *	45.00
	MERCHANDISE: Amount received from sale of books *	8,488.32
	BILLS RECEIVABLE: Amount received in payment of bond of City of Lawrence, Kansas	500.00
	PROFIT AND LOSS: Amount received towards cost of new building in yard at 7 Tremont Place; also from sale of old chairs, &c.*	108.68
	INTEREST: Amount received for rent of church building at Windsor, Vt.; interest on mortgage on church property at Ann Arbor, Mich., &c.*.	1,046.88
	NATIONAL CONFERENCE: Amount of appropriation towards its expenses refunded	100.00
	HADLEY COMPANY: Amount received as temporary loan	2,000.00
	ARTHUR T. LYMAN: Amount received as temporary loan	7,000.00
	INVESTMENT GENERAL FUND: Amount received from sale of bonds, &c., for re-investment and temporary loans	29,542.50
	INVESTMENT HAYWARD FUND: Amount received from sale of bonds, &c., for re-investment and temporary loans	77,250.00
	INVESTMENT PERKINS FUND: Amount received from sale of stock for re-investment	10,209.50
	INVESTMENT KENDALL FUND: Amount received from sale of stock for re-investment	2,164.75

1875. April 30.	By amount of Payments on sundry accounts; viz.: —		
	NEW ENGLAND STATES: Amount expended in this section of the country, in aid of feeble societies, and for missionary purposes *		$9,424.72
	MIDDLE STATES: Amount expended in this section of the country, in aid of feeble societies, &c.*	$2,576.17	
	Amount paid to Society in Wilmington, Del., as a loan *	1,600.00	
			4,176.17
	WESTERN STATES: Amount expended in this section of the country in aid of feeble societies, &c. *		8,459.71
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes * .		293.00
	PACIFIC COAST: Amount expended in this section of the country for missionary purposes * . . .		600.00
	AFRICAN METHODIST EPISCOPAL CHURCH: Amount paid for lectures at Wilberforce University *		200.00
	INDIA MISSION: Amount paid for salaries of Rev. C. H. A. Dall, Miss Mary Chamberlain, &c. * .		4,027.51
	THEOLOGICAL EDUCATION: Amount paid theological students *		400.00
	DENOMINATIONAL LITERATURE: Amount paid for magazines and papers sent to libraries * . . .		1,969.01
	LADIES' COMMISSION: Amount paid for their expenses *		254.00
	NATIONAL CONFERENCE: Amount paid towards its expenses		100.00
	HUNGARIAN UNITARIANS: Amount paid the Consistory of Unitarian Churches in Hungary, to aid in publishing Channing's Works, &c. * . .		687.20
	MERCHANDISE: Amount paid for books (including new edition of Channing's Works), tracts, &c. *		13,795.43
	SALARIES: Amount paid Secretary (less net receipts for preaching) and Assistant Secretary * . . .		6,436.12
	EXPENSE: Amount paid clerk and porter, and for fuel, expressage, postage, stationery, &c. * . .		3,115 96
	INTEREST: Amount paid for interest on loans * .		219.76
	CHANNING FUND: Amount paid for advertising, &c.*		23.50

INVESTMENT LIENOW TRUST FUND: Amount received from sale of stock for re-investment	4,327.00
INVESTMENT HOMER FUND: Amount received from sale of bond, &c., for re-investment, &c.	1,952.50
INCOME GENERAL FUND *	3,604.18
INCOME HAYWARD FUND *	2,380.38
INCOME PERKINS FUND *	574.22
INCOME KENDALL FUND *	107.19
INCOME GRAHAM FUND *	156.49
INCOME LIENOW TRUST FUND *	238.24
INCOME HOMER FUND *	90.22
	$204,313.44
April 30. To Balance brought down	$13,795.17

OSTON, May 19, 1875. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1875, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $13,795.17; that the funds held by him on account of the Association are the General Fund, amounting to $75,048.75; the Hayward Fund, amounting to $25,750.00; the Perkins Fund, amounting to $10,209.50; the Kendall Fund, amounting to $2,164.75; and the Lienow Trust Fund, amounting to $4,327.00; for which securities have been exhibited to us, according to the annexed schedule; and that there is also in his hands an uninvested balance, on account of the General Fund, of $7,491.33, and the Homer Fund, of $220.88; which sums are included in the above cash balance of $13,795.17.

CHAS. C. SMITH.
JOHN SWEETSER.

PROFIT AND LOSS: Amount paid for new building in yard at 7 Tremont Place *	355.10
HOMER FUND: Amount paid Suffolk Conference towards expenses of preaching at Music Hall, Boston *	999.28
HADLEY COMPANY: Amount paid in full for temporary loan	2,000.00
ARTHUR T. LYMAN: Amount paid in full for temporary loan	7,000.00
INVESTMENT GENERAL FUND: Amount temporarily loaned, and re-invested on this account	30,791.25
INVESTMENT HAYWARD FUND: Amount temporarily loaned, and re-invested on this account	77,250.00
INVESTMENT PERKINS FUND: Amount re-invested on this account	10,209.50
INVESTMENT KENDALL FUND: Amount re-invested on this account	2,164.75
INVESTMENT LIENOW TRUST FUND: Amount re-invested on this account	4,327.00
INVESTMENT HOMER FUND: Amount re-invested on this account	992.50
INCOME LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston *	238.24
INCOME HOMER FUND: Amount paid as accrued interest on bond purchased	8.56
Balance carried to new account †	13,795.17
	$204,313.44

[*Extract from Schedule annexed.*]

Amount of General Fund	$75,048.75
" " Hayward Fund	25,750.00
" " Perkins Fund	10,209.50
" " Kendall Fund	2,164.75
" " Lienow Trust Fund	4,327.00

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: viz.: Receipts, $57,966.22; expenditures, $55,674.71.

† This balance includes $7,491.33 belonging to the General Fund, to be invested; $220.88, to the Homer Fund; and $1,477.55, contributed for the Washington Church; thus leaving only $4,605.41 available for meeting appropriations, &c.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 30, 1875, with the sums severally paid by them: —

Alton, Ill.	$14.00
Andover, North, Mass.	52.51
Arlington, Mass.	321.00
Ashby, Mass.	60.74
Athol, Mass.	18.00
Augusta, Me.	25.00
Ayer, Mass.	25.00
Baltimore, Md.	200.00
Bangor, Me. (Aug. 7, $100.00; April 30, $85.00)	185.00
Barnstable, Mass.	25.75
Barre, Mass.	100.00
Bedford, Mass.	20.00
Belmont, Mass.	136.00
Berlin, Mass	10.00
Bernardston, Mass.	25.00
Billerica, Mass.	125.00
Bloomington, Ill.	10.00
Bolton, Mass.	21.20
Boston, Mass.: —	
First Parish (Dorchester) (June 23, 1874, $500.00; March 8, 1875, $1,768.00)	2,268.00
First Church	980.17
First Religious Society (Roxbury)	600.00
Second Church	250.00
Arlington Street Society	1,413.56
First Parish (Brighton)	270.50
Hollis Street Church	624.71
West Boston Society	833.00
First Congregational Society (Jamaica Plain)	400.00
Third Religious Society (Dorchester)	194.25
Harvard Church (Charlestown)	112.50
Hawes Place Congregational Society	40.00
South Congregational Church	1,792.75
Church of Disciples	1,000.00
Mt. Pleasant Congregational Church (Roxbury)	212.50
Church of Unity	521.00
Church of Unity (Neponset)	65.00
New South Free Church	46.00
Bridgewater, Mass.	87.50
Bridgewater, East, Mass.	45.53
Bridgewater, West, Mass.	85.00
Brookline, Mass.	465.00
Brooklyn, Ct.	20.10
Brooklyn, N. Y., First Unitarian Society	350.00
Brooklyn, N. Y., Second Unitarian Society	300.00
Brooklyn, N. Y., Third Unitarian Society	50.00
Buffalo, N. Y.	225.00
Burlington, Vt.	220.00
Cambridge, Mass., First Parish	395.86
Cambridge, Mass., Cambridgeport Parish	600.00
Canton, Mass.	55.85
Carlisle	10.00
Castine, Me.	22.12
Charleston, S. C.	$30.00
Chelmsford, Mass.	25.00
Chelsea, Mass.	150.00
Chicago, Ill., Ch. of Messiah	17.59
Cincinnati, Ohio, Church of Redeemer	49.05
Clinton, Mass.	80.00
Cohasset, Mass.	40.00
Concord, Mass.	515.00
Concord, N. H.	110.25
Davenport, Iowa	25.00
Dedham, Mass.	185.40
Deerfield, Mass.	18.50
Dover, Mass.	13.00
Dublin, Mass.	49.50
Duxbury, Mass	35.00
Easton, North, Mass.	80.15
Eastport, Me.	32.00
Fairhaven, Mass.	50.65
Farmington, Me.	50.00
Fitchburg, Mass.	123.00
Framingham, Mass.	431.50
Geneva, Ill.	15.00
Germantown, Penn.	182.65
Grafton, Mass.	160.00
Groton, Mass.	166.00
Haverhill, Mass.	60.00
Hingham, Mass., Third Congregation	112.25
Hingham, South, Mass.	28.00
Hudson, Mass.	36.00
Hyde Park, Mass.	100.00
Hopedale, Mass.	85.00
Keene, N. H.	401.00
Kennebunk, Me.	200.00
Kenosha, Wis.	13.50
Kingston, Mass.	103.00
Lancaster, Mass.	250.00
Lawrence, Mass.	100.00
Leicester, Mass.	42.00
Leominster, Mass.	450.00
Lexington, Mass.	301.35
Littleton, Mass.	70.00
Louisville, Ky.	100.00
Lowell, Mass.	1,100.00
Lynn, Mass.	63.00
Lynnfield, Mass.	12.25
Manchester, N. H.	174.05
Marlboro', Mass.	185.00
Marshfield, Mass.	25.00
Meadville, Penn.	120.00
Medfield, Mass.	30.00
Medford, Mass.	51.63
Melrose, Mass.	51.00
Mendon, Mass.	18.00
Montpelier, Vt.	92.00
Montreal, Canada	200.00
Nantucket, Mass.	40.00
Natick, South, Mass.	12.00
Newark, N. J.	11.61
Newburg, N. Y.	36.00
Newburyport, Mass.	47.58

Newport, R. I.	$200.00
Newton, Mass.	1,206.62
Newton, West, Mass.	75.37
Newton (Chestnut Hill)	25 00
New York, N. Y. Fourth Unitarian Society (Harlem)	21.00
Northboro', Mass.	27.75
Northfield, Mass.	74.00
Northumberland, Penn.	43.00
Norton, Mass.	40.50
Peabody, Mass.	158.38
Pembroke, Mass.	40.25
Pepperell, Mass.	20.00
Peterboro', N. H.	75 00
Petersham, Mass.	70.00
Portland, Me., First Parish	1,000.00
Portland, Me., Second Unitarian Society	200.00
Portland, Oregon	34 00
Portsmouth, N. H.	383.00
Providence, R. I., First Congregational Church	1,881.00
Providence, R. I., Westminster Congregational Society	1,120.00
Quincy, Mass.	95.08
Revere, Mass.	11.10
Saco, Me.	100.00
Salem, Mass., Second Church	78.70
Salem, Mass., Barton Square Ch.	85.00
Sandwich, Mass.	15.00
Sheffield, Ill.	8.00
Shelbyville, Ill.	10.00
Shirley, Mass.	25.00
Sterling, Mass.	50.00
Stow, Mass.	11.00
Sturbridge, Mass.	21.50
Taunton, Mass.	261.00
Templeton, Mass.	140.00
Toronto, Canada	53.32
Trenton, N. Y.	40.00
Troy, N. Y.	$125.00
Tynsboro', Mass.	25.50
Upton, Mass.	50.00
Uxbridge, Mass.	65.85
Vineland, N. J.	13.00
Valparaiso, Ind.	6.41
Walpole, Mass.	32.45
Waltham, Mass.	555.25
Warwick, Mass.	30.00
Watertown, Mass.	147.00
Waterville, Me.	75.00
Wayland, Mass.	20.00
Westford, Mass.	80.00
Weston, Mass.	143.00
Wilmington, Del.	30.00
Wilton, N. H.	15.00
Wilton, East, N. H.	45.00
Winchester, Mass.	201.00
Woburn, Mass.	218.00
Worcester, Mass., Second Congregational Church	200.00
Worcester, Mass., Ch. of Unity	750.00

The following contributions were intended to be included in the above list, but payment was necessarily delayed until after April 30: —

Baltimore, Md.	$100.00
Boston, Mass., Hollis Street Church, additional (in all, $734.71)	110.00
Second Hawes Society (South Boston)	175.00
Bridgewater, Mass., additional (in all, $112.50)	25.00
Greenfield, Mass.	90.00
Northampton, Mass.	40.50
Rowe, Mass.	12.00
Salem, Mass., North Society	102.00
Walpole, Mass., additional (in all, $54.20)	21.75

Trial Balance, April 30, 1875.

Dr.		Cr.	
Cash	$13,795.17	Stock	$30,598.40
Merchandise (stereotype plates, books, tracts, &c.)	12,467.77	General Fund	82,540.08
Bills receivable (mortgage notes of Societies to which loans have been made)	15,600.00	Hayward Fund (Foreign Missions)	25,750.00
Sunday School Society	700.00	Perkins Fund (aiding Theological Students)	10.209.50
Tremont Place Estate	30,000.00	Kendall Fund (aiding New England Societies)	2,164.75
Wilmington Church	2,924.79	Homer Fund (Theatre Preaching)	220.88
Wilmington Church Estate	4,800.00	Lienow Trust Fund	4,327.00
Windsor Church Estate	3,000.00	Washington Church	1,477.55
Omaha Church Estate	3,596.75	New England States *	3,127.69
Investment General Fund	45,048.75	Middle States *	7,161.50
Investment Hayward Fund	25,750.00	Western States *	3,340.00
Investment Perkins Fund	10,209.50	Southern States *	250.00
Investment Kendall Fund	2,164.75	Pacific Coast *	900.00
Investment Lienow Trust Fund	4,327.00	India Mission *	2,950.00
Book accounts	3,480.49	Theological Education *	500.00
		Denominational literature *	1,700.00
		African Methodist Episcopal Church *	400.00
		Book accounts	247.82
	$177,864.97		$177,864.97

* Unexpended balance of appropriations.

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